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ṚGVEDA MAṆḌALA VII

(Introduction, Devanāgarī Text, English Translation, Critical Notes, Select Glossary and three Indices)

By

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FOREWORD

We have great pleasure in placing before Sanskrit scholars and students the Introduction, Sanskrit Text, English Translation and Notes of Ṛgveda Maṇḍala VII by Prof. H. D. Velankar and we are confident that this work will not only be found useful but even indispensable to all scholars and students of Vedic literature and allied subjects.

For more than four decades, Prof. H. D. Velankar has given devoted attention to Sanskrit and Prakrit Research in general and Vedic Studies and Research in particular. A distinguished and successful professor of Sanskrit for 46 years, he has been the Joint Director and Head of the Post-graduate Department of the Bharatiya Vidya Bhavan for the last ten years. His profound scholarship has received recognition from the President of India who has awarded him the Certificate of Honour in Sanskrit. He has guided the maximum number of students for Ph.D. in Sanskrit for the University of Bombay where he has been the first and the most veteran guide for Post-graduate Research in Sanskrit for more than a quarter of a century, and so far, 22 students have taken their Doctor's Degree under his guidance. As a matter of fact, the maximum permissible quota for admission of Ph.D. students has always been full with him and many have had to remain on a waiting list for being admitted till a vacancy arose. Vast and varied have been the scholarly studies and research work to his credit.

Certain Maṇḍala of Ṛgveda are invariably prescribed for the M. A. Sanskrit course and Maṇḍala VII has figured there very prominently. Prof. H. D. Velankar has already published the annotated translation of the Hymns to Indra and Agni from the major part of Ṛgveda and has planned an annotated translation of the entire Ṛgveda. This publication of Maṇḍala VII is the first instalment in fulfilment of that plan. The work embodies the results of a life-time of study and throws a fresh and new light on the subject. It is not only useful to M. A. and advanced students but is a model for Vedic

scholars to follow. There is a scholarly introduction in the beginning and a select glossary at the end.

We are thankful to the Central Government for the generous grant it has given towards meeting the cost of publication to the extent of about fifty per cent.

Bharatiya Vidya Bhavan
Bombay 7
Makara Saṁkrānti
S. Y. 2019

J. H. DAVE
Hon. Director

PREFACE

I first published my annotated translation of the Hymns to Indra in Ṛgveda Maṇḍala III in the *Journal of the University of Bombay*, May, 1935. This was a fresh attempt at a newer interpretation of the Ṛgvedic hymns; I chose only a small portion and decided to translate the hymns addressed to Indra to start with. I went on in spite of my insufficient equipment which naturally led to the commission of a few blunders, and by the end of 1954, had finished all hymns to Indra in Maṇḍalas I–VIII and X. Owing to the strong urge from within and the kind sympathy and encouragement which I received from appreciative scholars like Professor L. Renou, I then proceeded to handle the hymns to Agni in a similar manner. I however started with Maṇḍala 6th and by the end of 1959 I finished Agni hymns in Maṇḍalas VI–VIII and X. I then took up those in Maṇḍala I and published the translation of those found in the first 60 hymns, in the *Journal of the University of Bombay*, September, 1960. I shall continue to publish the remaining hymns to Agni in Maṇḍalas I–V, in a similar manner.

In the meanwhile I was much emboldened by the rich experience which I got in thus translating, committing errors owing to an insufficient appraisal of an all-round data, realising them and storing the resulting wisdom thus obtained for future use. And now in the manner of a dwarf aspiring for a fruit which can be reached only by a tall man, I have planned a similar annotated translation of the Ṛgveda, Maṇḍala by Maṇḍala. I have, however, selected the seventh Maṇḍala for publication at the start, since I have taught it to our M. A. students more than once. The Bharatiya Vidya Bhavan undertook to publish it and the Central Government very generously has offered material help by meeting the cost of publication to the extent of about fifty per cent. I feel extremely grateful to both.

The main source of help in my annotated translation is of course the great Bhāṣya of Sāyaṇācārya, together with the wonderfully brilliant and thought-provoking Notes on the whole of the Ṛgveda by

Oldenberg, and the more recent briefly annotated complete translation of the Ṛgvedic hymns in German by Geldner published in three volumes in the Harvard Oriental Series in 1951. I may have attempted an improvement here and there; but the correctness or otherwise of it is to be judged by competent readers.

The translation and notes are intended to help advanced University students in their Ṛgvedic studies. I have made references to similar passages in the Ṛgveda to enable them to master the Ṛgvedic idiom and usage and also to enable them to judge for themselves the correctness of the interpretations offered on a given passage. I have added a Select Glossary at the end and in the Introduction discussed only such topics as are not generally and prominently treated by others.

I am particularly thankful to my young pupil Prof. S. A. Upadhyaya for the meticulous care which he has taken in reading the press-copy, correcting the proofs any number of times, preparing the exhaustive Index and suggesting improvements even in the translations and notes, particularly from the point of uniformity. I need not specially recommend the work of the press as it stands on its own merit; I must, however, thank my friend Shri S. B. Damle of the Mouj Printing Bureau, for the patience and care with which he made my proof-reading comparatively an easy job.

10/2 Shastri Hall,
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20th December 1962

H. D. VELANKAR

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INTRODUCTION

I propose to discuss here a few important topics connected with the hymns in the VIIth Maṇḍala. The discussion is mainly based upon quotations from this Maṇḍala, *but supported now and then by those* from the other Maṇḍalas.

1. *VASIṢṬHA AND VARUṆA*

(Vedic Concept of Bhakti)

Vasiṣṭha is considered as a semi-divine being born of divine parents (Mitrā-Varuṇā and Urvaśī), who has come down to stay with men for helping them in Vedic worship and sacrifice. Yet in nos. 86, 88 and 89 Vasiṣṭha does not show such a consciousness while referring to or addressing Varuṇa, though it is a fact that Varuṇa figures prominently *in this Maṇḍala whether independently or in* the company of *Mitra* or Indra as a dual divinity. These three hymns in particular disclose a *feeling of great respect on the part of the poet, mingled with a kind of* fear arising from the idea that the god was austere, ordinarily unforgiving, not very communicative, unapproachable on the strength of mere love, though open to argument. It is not the consciousness of any particular faults committed by him which pains the poet,—he is merely putting forth the possibilities of the several causes of a transgression,—but it is the fact that it was not possible for him to determine the precise nature of the fault which had caused such an evidently great displeasure. As lay within his own intellectual powers he tried to recall any such transgression (86.2) and also consulted others who were expected to be wiser in that respect, but apparently without any success; no one was able to tell him anything that would throw any additional light on the matter beyond what he himself knew only too well, namely, that the god was greatly displeased with him (86.3). *Under the circumstances he* could do nothing but to appeal to the god himself to disclose to him the *cause of his displeasure,* i. e. the *particular act of transgression* on his part which had given rise to it. The purpose of such an inquiry whether among the more experienced comrades or with the god himself was clear; it was to make amends for the unknowingly committed faults, either by him or even by his ancestors (here the

word *pitrya* suggests his human associations, rather than his divine origin), and to establish once more cordial relations between himself and the god. These relations are described as *sakhyá* i. e. 'comradeship' at 88.5, (cf. also the word *sákhāyam* at 86.4), which had enabled Vasiṣṭha to be freely moving in the company of the god. Vasiṣṭha describes himself as a *sákhā* and a *nítya* and *priyá āpi* of the god at 88.6 and desires to re-establish those ideal relations which really ought to exist between the god and his worshipper. In the case of Varuṇa, however, such relations were regarded as rather difficult to maintain owing to the basic concept about the nature of that god, namely, that he was *dhṛtá-vrata* or an uncompromising upholder of his laws, whose self-assigned duty was to keep a constant watch over the good and bad deeds of men, punishing the latter with an unfailing precision. As regards rewarding the good deeds, Varuṇa was surely expected to do it, but the most important thing that a worshipper was concerned about is his *mṛḍīká* or forgiveness. Without this neither he nor any other god, not even the most liberal Indra, would send his gifts to a worshipper. Thus in an Indra Sūkta the poet requests Indra to favour his party, particularly when his rivals were clearing themselves of their faults, (and thus making a bid for the favour of the gods), and significantly prays that the mighty Varuṇa should destroy whatever *ánṛta* he may have noticed in him and his followers (28.5). On the other hand, the ideas of the Vedic poets about Indra are much different. It was supposed that his attention was directed more towards the gifts brought and the sacrificial services rendered to him, than to the faults or transgressions of the worshipper. It is this essential conceptual difference between the natures of the two gods that accounts for the difference in the attitude of the worshipper towards them. One is austere, unable to brook any faults, usually unyielding and uncompromising in his attitude towards an offender, while the other is easy to be pleased, very free with his worshipper who takes all sorts of liberties with him (cf. 32.20), not so much inclined to look to the faults of his worshipper as to the earnestness of his services and his sacrificial gifts, Soma in particular. He is hardly ever imagined as angry and even this occasional anger is of the type of a *praṇaya-kopa* as seen from 20.7, where the poet is arguing on the basis of friendship and affection. He is conceived as a great fighter, an unconquered conqueror, who would do anything to secure whatever worldly pleasures his worshipper may desire either independently or from his enemies and rivals. His *ávas*, *ūtí*, *śárman*, *śáṁsa*, *sumná*, *sumatí*, as also his *yújya*, *ā́pya* and *sakhyá* are always in demand, but hardly ever his *mṛḍīká*, even though like some other gods he is called *sumṛḍīká* at 1.139.6; 6.47.12 = 10.131.6.

He is repeatedly called a *sákhā*, a *yúj* and is regarded as superior even to a *pitā'* (32.19). A Kaṇva poet (8.1.6) describes him as superior to a father and to a brother who does not feed, finally concluding that to him Indra looked like his own mother in respect of magnanimity and liberality. In short Varuṇa is conceived as a stern Father and Indra as an indulgent Mother.

The penitent attitude reflected in the hymns 86 and 88 is often regarded as a feeling of devotion of the worshipper towards the god and is further supposed to be the best representative of Vedic idea about Bhakti. This, I believe, is not correct; firstly because the speaker in these hymns cannot be rightly considered as penitent, since he cannot recount to himself any act of transgression on his part, nor could he know of any such act from others. He only infers that he must have done something wrong, as otherwise the god's wrath was inexplicable. His attempt to explain his transgression, if any, as due to other causes than his own free will,—and particularly his argument about the involvement of the elder person, here Varuṇa himself, in the guilt of his junior (86.6), clearly suggests that the speaker is more anxious to regain the lost favour of the god than to give vent to his repentance; and this is perfectly natural. For when a person is not definitely aware of any particular transgression on his part, what can he be penitent about ? We must therefore conclude that the feelings expressed in these two hymns are not of repentance, but of bewilderment, of utter helplessness, before a mighty power. Secondly, this state of mind reflected here in these hymns is not desired to be maintained by the worshipper; he wants to be free from it as early as he could by any means whatsoever and this certainly can never be true of Bhakti. A Bhakta desires to enjoy perpetually the state of mind characterised by a mood of Bhakti. Here, on the other hand, the speaker remembers the old auspicious days when he enjoyed the *sakhyá* of the god, which he thought was the ideal form of a relationship between the god and his worshipper, and pathetically asks how and when the same could be re-established. It is the god's *ā'pya*, his *sakhyá*, his *priyatvá* that the worshipper craves for (88.6); the god's *mṛḍīkā* (mercy) is solicited only as a means of restoring the god's normal attitude which would ultimately lead to the much coveted *sakhyá* and *ā'pya* of his. This is quite as it should be; for according to our ideas of Bhakti, which is defined as *parā anurakti* in Śāṇḍilya's Bhakti Sūtra, and which therefore must be the highest i. e. unmixed love for god, love which is not conscious of the dizzy heights of the god's greatness on the one hand and of the many shortcomings of the worshipper on the other.

sakhyá, which is so commonly used to convey the relationship between the worshipper and the god in the Ṛgvedic hymns is possible only on such an assumption. Yet even when a worshipper was anxious to establish such a relationship towards Varuṇa, he was hardly ever able to do so owing to his conception of that god's nature as said above. With Vasiṣṭha it was different; he claimed a descent from Mitrā-Varuṇā and was therefore entitled to a *sakhyá* of Varuṇa much more than an ordinary worshipper. But even for him Varuṇa must be approached with awe for forgiveness and mercy in respect of faults that may have been committed by him whether he himself was aware of them or not. Varuṇa has essentially the aloofness and dryness of a father and a feeling of awe seems to be always ruling in the mind of the worshipper whenever he refers to that god. There is hardly any hymn addressed to him which does not disclose a feeling of fear about the god and contain a request not to be displeased with the poet. These hymns invariably suggest the attitude of a servant who is very careful to avoid the displeasure of his master, but is never sure about it, since he knows that his master was likely to find a transgression where it was least suspected.

It is thus not correct to assume that the attitude reflected in the hymns addressed to Varuṇa is a true representative of Bhakti of our concept, and if early origins of it are to be traced to any Ṛgvedic hymns, it must be to those addressed to Indra and not to Varuṇa.

2. ṚTA AND SATYA

The compound word *satyānṛté* occurring at 7.49.3 is interesting. Ordinarily we should expect either *ṛtānṛte* or *satyāsatye*; but here probably because of the use of the word *avapáśyan* ('observing, keeping a watch over') this unexpected compound seems to have been employed. Generally watch is kept over things that are actually taking place or have already done so, even though the gods can, if they choose to, know the intentions or feelings of men as seen from 7.61.1d. It thus follows that what is *satyá* and what is *ánṛta* are capable of being watched, but probably not *asatyá*. This raises the question of a distinction between *ṛtá* and *satyá* as intended by the Vedic poets.

Broadly speaking, the word *ṛtá* is a noun, while *satyá* is an adjective. *ṛtá* principally denotes the eternal principle which is without a beginning; it precedes the gods themselves who are its keepers and protectors. Its opposite is *ánṛta* which, however, is used as an adjective of *vácas* (at 7.104.8), and of *várpas* (at 10.100.7), in both the cases

meaning 'false, untrue, what does not accord with an existing fact or entity'. At 4.5.5 wicked men are called *anṛtā'ḥ asatyā'ḥ* (evidently, speakers of *ánṛta* and *asatyá* words) and are said to have created for themselves a deep horrible place (of punishment). On the other hand, at 8.62.12 Indra is described as *satyám* and *ná ánṛtam* 'undeniable, ineffaceable' and 'not false, not merely apparent'. Here too the two words *satyá* and *ánṛta* are co-ordinated, as in the compound *satyānṛté*, but are used as adjectives. It is however sometimes found that the word *ṛtá* is used as an adjective and that both the words *satyá* and *ánṛta* have been used to signify concrete ideas namely 'truth' and 'falsehood'. Thus at 1.105.5c; 1.139.2bc and 1.152.1c, 3d as also at 7.61.5c the word *ánṛta* may have been employed as a noun meaning 'falsehood'. The same may be said about the word *satyá* meaning 'truth' in the following passages :— 1.105.12; 7.35.2 and 12; 8.57.2; 8.69.4; 9.73.1; 9.113.2; 10.85.1; 10.87.12; 10.170.2 and 10.190.1.

Ṛta as said above signifies 'what has gone on for ever, what has existed without beginning (from *ṛ* 'to go') and so stands at the basis of the universe. It corresponds to the Upaniṣadic *brahman* and it is very likely that this latter i. e. *brahman*, must have originally been conceived as a supplement to the former i. e. *ṛtá*. It is probable that *ṛtá* expressed its beginninglessness and unchanging nature, while *brahman* conveyed its all-pervading greatness. In the Ṛgvedic hymns this dual concept is often conveyed by the words *ṛtám bṛhát* (1.75.5; 1.151.4; 5. 66.5; 5.68.1; 8.25.4; 9.56.1; 9.66.24; 9.107.15 and 9.108.8), once even by *ṛtám mahát* (10.66.4). In course of time *brahman* supplanted *ṛtám bṛhát* since 'all-pervasiveness' is inclusive of 'beginninglessness'. It is in this capacity that at some places gods have been identified with *ṛtá* (e. g. 1.75.5; 9.56.1; 9.108.8 and 10.66.4). A sacrifice is often referred to as *ṛtá* itself, since it is regarded as the most important representative and a chief symbol of *ṛtá*. A righteous path or a pious thought is for this same reason called *ṛtásya pánthā* (8.12.3) or *ṛtásya dhītí* (9.76.4). Sometimes, however, the word *ṛtá* is used as an adjective of a deity like Agni (8.60.5), Indra (9.17.8; cf. v. 2), Mitra and Varuṇa (1.137.2), Soma (9.62.30), Maruts (4.3.8), or even of a pious man (1.153.3). Here the poet's intention is either to identify the deity with *ṛtá*, or *ṛtá* may have been used in the secondary sense of *ṛtávan*. In compound words, however, *ṛtá* generally retains its nature as a noun. In its secondary application it sometimes also conveys the idea of 'truth', 'an existing fact' etc., as against *ánṛta* 'falsehood, a non-entity'. Thus we get *ṛtám avocam* (1.185.10), *tád ṛtám vadāmi* (10.34.12), *tád ṛtám prá bravīmi* (10.79.4), *ṛtám vádan* (9.113.4) and *ṛtá' vádantaḥ* (1.161.9).

We also get *ṛtavākā* 'a truthful speech' at 9.113.2. All this would show that *ṛtá*, whether primarily or secondarily, conveys an idea about something which is already in existence, even when it is associated with the roots like *vac* or *brū*. It is remarkable that it is never associated with a root which signifies 'creating, producing' or 'becoming i. e. coming into existence'.

In contrast with this the word *satyá* is, as a general rule, used as an adjective; it conveys something which is unchangeable, unalterable by any one, after being said, intended or done by some one. *satyá* does not convey a mere affirmation of an existing fact as *ṛtá* does when it is associated with roots like brū and *vac*, but a positive defence of what has been done or said, with a suggestion that it will be so even if somebody thought that it could be altered, undone or falsified. The formation of the word from *sat* 'what exists or has come to exist' and the affix *ya*, suggests that it conveys a thing which has come to stay, which has been brought into existence, i. e. is made to belong to the existent (*sat*). Thus when Indra is said to be *satyá* (2.12.15; 2.15.1; 2.22.1-3; 4.16.1; 8.62.12), what is meant is that whatever Indra does, or says he will do, is bound to be unalterable, ineffaceable by any one else. This same is true of the other gods, namely, Maruts (6.50.2), the Ādityas (5.67.4), Indu (2.22.1-3), Agni (1.1.5), Soma (4.31.2; 9.92.6), Uṣas and the gods (7.75.7; 8.57.2). They are *satyá* not because they are really existing, but because what they say or think or do is unalterable, reliable, being brought into existence by them. In the case of human beings the adjective conveys the absolute reliability of their word. Thus *satyā'ḥ jaritā'raḥ* (1.180.7) are those who carry out what they state as a rule; so is the *satyó rā'jā* (9.92.6); elsewhere the kings are called *satyám kṛṇvānā'ḥ* (10.109.6). Similarly *pūrvyā'ḥ náraḥ* are described as *satyavā'caḥ* (3.54.4); they are *satyéna mánasā dī'dhyānāḥ* (7.90.5) or *iyānā'ḥ* (10.67.8), i. e. approaching the gods or meditating upon a sacrificial rite with an unchanging mind. *satyá-mantrāḥ*, however, used of them at 7.76.4 and of the Ṛbhus at 1.20.4, has a slightly different sense; *mántra* in the case of the sages is 'a prayer', but in the case of the deities like the Ṛbhus, it is 'intention, design'. So the sages are *satyámantra* because their *mántra*, i. e. prayer is fruitful, effective, since the object of their prayer is sure to be brought into existence by the gods. The Ṛbhus, on the other hand, are *satyámantra*, because their designs or intentions are fruitful, since the designed or intended thing is sure to be brought into existence by them. It is in this secondary sense of the word *satyá*, namely 'reliable, successful' etc., that at 10.55.6c the poet says about Indra *yát cikéta satyám*

it tát ná mógham 'whatever he knows is fruitful and not fruitless or ineffective'. *mógham* is also used adverbially in the sense of 'ineffectively, undemonstrably' at 7.104.14*b* and 15*d*.

Very often the adjective *satyá* is employed together with another one about which it affirms absolute reliability. Thus Indra is *satyáḥ avitā'* (8.2.36), *satyáḥ iśānakṛ't* (8.90.2), *satyáḥ dātā'* (8.46.2), *satyáḥ samrā'ṭ* (4.21.10), *satyáḥ sahodā'ḥ* (1.174.1), and *satyáḥ somapā'ḥ* (1.29.1; 6.45.10), which means that he is a 'completely reliable defender, ruler, giver, sovereign ruler, strength-giver and Soma-drinker etc.' His *kāraṇāni* are *satyá* (2.15.1; cf. also 4.22.6; 10.22.13), his *manyú* is *satyá* (4.17.10), the *rayí* which he gives is *satyá* (10.47.4), his *mahimā'* or *mahitvá* is *satyá* (3.32.9; 8.3.4; 8.59.5), because these cannot be made non-existing by his enemies, after being brought into existence by him. In the same way Dadhikrā is *satyáḥ draváḥ* 'an unfailing runner' (4.40.2); Soma is *satyáḥ adhvaráḥ* and *satyó mádānām* 'an unfailing offering and stimulant' (4.31.2; 9.7.3; 10.36.13); he is also *satyákarman* and *satyámanman* 'whose acts and thoughts are reliable since their objects are sure to be brought into existence by him' (9.113.4; 9.97.48); Brahmaṇas Pati is *satyáḥ ṛṇayā'ḥ* 'a reliable attacker of defects' (2.23.11); his *manyú* is *satyá* (2.24.14); what he does is *satyá* (5.45.7); Agni is *satyó yájvan* (3.14.1), *satyó dātā'* (5.23.2), *satyó gī'rvāhas* (1.127.8), a *satyayáj hótā* (4.3.1; 6.16.46) and *satyavā'g dūtáḥ* (7.2.3) i. e. reliable worshipping priest, giver, messenger and employer of a hymn as his team. His *ápāṁsi*, *mántrāḥ* and *jánimāni* are *satyá* (1.67.5; 4.1.7; 1.70.8). Savitā is *satyásavaḥ* 'whose impulsion is unfailing' (5.82.7) and *satyádharmā* 'whose ordinances are unfailing' (10.34.8); Maruts are *satyaśávasaḥ* 'whose strength is unfailing' (1.86.8.9) and *sátyaśrutaḥ kávayaḥ* 'poets whose attentive listening to the prayer is unfailing' (5.57.8; 6.49.6); their Gaṇa is *satyáḥ ṛṇayā'vā* 'an unfailing attacker of defects' (1.87.4) and their *mahimā'* is *satyá* 'reliable' (1.167.7); the Pitaraḥ are *satyā'saḥ haviráḍaḥ* (10.15.10).

The adjective *satyá* is also prefixed to many nouns to form Karmadhāraya or Bahuvrīhi compounds, which are then employed as the adjectives of deities. Thus in addition to those that are mentioned above, we have *satyámadvan* 'who rejoices unfailingly' (Indra; 8.2.37); *satyám-ugra* 'unfailingly fierce' (Soma; 9.113.5); *satyá-rādhas* 'of unfailing bounty' (Indra and others; 1.101.8; 5.40.7); *satyáśuṣma* 'of unfailing strength' (Indra, Soma and others; 3.30.21; 9.97.46; 1.59.4); *satyásatvan* 'unfailing warrior' (Indra; 6.31.5). Similarly it is said that whatever the gods do or say is or would be *satyá* (Agni; 1.1.6; 1.98.3; Bṛhaspati; 5.45.7), because the object of their act or statement is

sure to be brought into existence by them. The poets variously request or affirm that their *āśíṣaḥ* (7.17.5; 8.44.23), *ukthā'ni* (6.67.10), *úpastuti* (7.83.7), *kā'ma* (10.116.8), *deváhūti* (6.65.5; 10.63.11), *dyumnáhūti* (1.129.7), *puróhiti* (7.83.4), *mánasaḥ ā'kūti* (10.128.4), *mántra* (1.152.2), *yád úpa bruvé vām* (1.185.11), *víśvam* (3.30.6), *víśvāni* (5.45.7), and *stóma* (8.100.3) should become or have become or are *satyá*, since the objects of all these are required to be, or have been brought into existence by the deity. Similarly at 4.1.18 a poet requests : *mítra dhiyé váruṇa satyám astu* 'O Mitra, O Varuṇa, may (whatever is assigned) to my prayer be effective'. This is another way of saying that his *dhí* should be *satyá*.

At 7.60.1 Sūrya is requested to make a *satyá* declaration i.e. a declaration which will be effective by being accepted by the gods. about the innocence of the worshipper. That this declaration was about the guiltlessness of the worshipper would be evident from a similar request to Agni at 7.93.7. The *satyá-ukti* mentioned at 10.37.2 is evidently an effective recommendation of the same type by Sūrya to the gods. That the speaking of *satyá* was regarded as proved only on seeing the doing of what was said or promised becomes evident by the characteristic statement of the poet about the Ṛbhus at 4.33.6 : *satyám ūcur nára evā' hí cakrúḥ* 'they spoke out *satyá* because thus, i.e. as they promised, indeed did they execute'. Again at 9.113.4 Soma is addressed as *ṛtám vádan ṛta-dyumna satyám vádant satyakarman/índrāya indo pári srava* 'Flow you for Indra, O god whose glory is due to *ṛtá* as you speak *ṛtá*, whose acts are *satyá* as you speak *satyá*'. Further at 5.67.4 a suggestion seems to be made that the Adityas became *satyá* because they were *ṛtaspṛ'śaḥ* and *ṛtasā'paḥ*; in the same context we should also note that Uṣas is called *ṛtájāta-satya* i.e. *satyá* because born in *ṛtá* at 4.51.7. The request to Rodasī at 3.54.3 that their *ṛtá* should be *satyá* is not very clear; yet it shows how *ṛtá* is an existing thing that is desired to become *satyá*, which thus is a thing that is to be brought into existence. *ṛtavāká* and *satyá* are also co-ordinated at 9.113.2 and the Ṛgvedic poets appear to mean that the followers of *ṛtá*, whether gods or men, are sure to be, or are expected to be, the followers of *satyá*, i.e. what they intend or speak shall be carried out by them.

In the following passages *satyám* is used as a predicative adjective affirming the undeniable, ineffaceable nature of certain things about a deity. Thus we have : 1. *satyám addhā' nákir anyás tvā'vān* (1.52.13); 2. *satyám tád índro daśábhir dáśagvaiḥ sū'ryam viveda támasi kṣiyántam* (3.39.5); 3. *satyám it tát ná tvā'vān anyó asti indra* (6.30.4); 4. *satyám itthā' vṛ'ṣā íd asi* (8.33.10); 5. *satyám tát turváśe yádau vídāno ahnavāy-*

yám ví ānaṭ (8.45.27); 6. *satyám íd vā' u aśvinā yuvā'm āhur mayobhúvā* (5.73.9); 7. *satyám tád indrāvaruṇā kṛśásya vām mádhva ūrmím duhate saptá vā'ṇīḥ* (8.59.3); 8. *satyám tveṣā' rudríyāsaḥ míham kṛṇvanti avātā'm* (1.38.7). In all these passages the poet is anxious to say that a certain position or name which the deity has acquired owing to his qualities is unalterable, ineffaceable. In a similar manner the poet affirms absolute reliability of his statement at 10.117.6 in the following words : *mógham ánnam vindate ápracetāḥ satyám bravīmi vadhá ít sá tásya.* The poet means that his statement is incontestable, because what he says is bound to happen. In the following two passages a similar construction must be adopted in view of the above mentioned eight passages where certain things about a deity are affirmed to be *satyá*, with or without the use of the word *tát* referring to these things. Thus at 8.74.15 a poet remarks *satyám ít tvā mahenadi paruṣṇi áva dediśam/ némāpo aśvadā'taraḥ śáviṣṭhād asti mártyah* 'Undeniable is that, O great River, which I said to you, O Paruṣṇi; there is no mortal who is a greater giver of horses than this mightiest (king i. e. Śrutarvan), O Waters'. Another poet says at 8.100.3 : *prá sú stómam bharata vājayántaḥ índrāya satyám yádi satyám asti* 'Bring forth well your effective Stoma to Indra, thus adding to his strength, if it is undeniable that Indra exists'.

Thus, in short, *satyá*, in general, refers to something which is *puruṣa-tantra*, while *ṛta* refers to things which are *vastu-tantra*. This being so, a man's or a deity's being *satyá* can be judged only by the results and cannot be ordinarily affirmed beforehand, except where there exists a strong evidence in the past sufficient to justify an inference about the future. *ā'sataḥ vaktā'* mentioned at 7.104.8 (cf. also *ā'sat vádantam* v. 13) therefore, must naturally mean a person who is known to be a habitual giver of promises and their breaker in the past. On the other hand *ánṛtam vácaḥ* is that which deliberately misrepresents an existing fact or entity. This is also a crime and is watched by the gods for punishment, just as *satyá* is watched by them for reward. In the compound *satyānṛtá*, with which we have started our discussion, both *satyá* and *ánṛta* appear to have been used as nouns in the sense of 'veracity' (i. e. habitual keeping of one's word) and 'falsehood' (i.e. misrepresentation of facts). This juxtaposition of *satyá* and *ánṛta* (used as nouns; one conveying a positive and the other a negative idea, the former considered as a virtue, the latter as a vice), is also found in the well known Upaniṣadic passage *satyam eva jayate nānṛtaṁ* (Muṇḍaka III.6), as also in the Mahābhārata (V.95.49 *satyam yatra anṛtena ca hanyate*), Rāmāyaṇa (V.33.25 *satyam brūyāt na ca anṛtam*)

and Veṇisaṁhāra Nāṭaka (III.48 *satyād api anṛtam śreyaḥ*), among others. For a discussion of this topic from another point of view see H. Lüders, *Varuṇa* II. pp. 633-643.

3. *VEDIC WORD DEVA AND IDOLATRY*

The word *devá* is used in the seventh Maṇḍala as an adjective of a sacrifice, or a hymn or an offering; thus we have *devám ándhas* (21.1), *devám rā'dhas* (16.2), *devī' manīṣā'* (34.1), *devī' dhī'* (34.9), *devī' íḷā* (44.2) and *deváḥ adhvaráḥ* (104.18). Besides them we also get three compounds in which *devá* is used to stand in apposition to *ánṛta* (*ánṛta-deva* 104.14), *mū'rá* (*mū'ra-deva* 104.24), and *śiśná* (*śiśná-deva* 21.5). All the three words are used to signify the enemies of the Vedic Aryans who did not owe any allegiance to the Vedic gods. They are clearly intended to show the contrast between the loyalties of the Vedic Aryans and their rivals and the word *devá* is intended to convey these loyalties. Nowhere in the whole of the Ṛgveda can the word be taken to mean any other thing; even in the Vṛṣākapi hymn (10.86), where Indrāṇī's complaint is voiced against Vṛṣākapi, her concern is about the people's faith in and loyalty to Indra (*néndram devám amaṁsata* v. 1), without any reference to any cult involving any kind of physical worship of any symbol or idol. The Vedic Aryans paid very great respect to sacrifice and sacrificial materials among tangible objects, while among the ideal ones they highly prized honesty and truthfulness (*ṛtá* and *sat=satyá*). As their rivals and enemies, naturally the non-Aryans hated these tangible and ideal objects and in addition, showed great regard for their opposites. If the Vedic Aryan worshipped Indra and Varuṇa, the non-Aryan was *anindrá* (18.16) and *varuṇa-dhrút* (60.9); if he highly honoured *ṛtá*, the Non-Aryan owed loyalty to *ánṛta* (this is why he is called *ánṛta-deva*); if he regarded his gods as *kaví* and *ámūra* (61.5; also 10.4.4; 10.46.5 etc.), the non-Aryan considered his gods to be *mūrá* (at least Vedic Aryans thought so about the devils and Yātus etc. worshipped by the non-Aryan and called him *mū'ra-deva*). Lastly if the Vedic Aryan regarded sacrifice to the gods before the enjoyment of his foods and drinks as compulsory, the non-Aryan considered allotment of all pleasures to his own self as proper and so was called *ābhogá* and *udadhí* (94.12), *śṛtapā'* (18.16) and *śiśná-deva* (21.5) From the description of these non-Aryans found in the Vedic hymns, it is clear that they were given to self-agrandisement and enjoyment of worldy pleasures including eating, drinking and sexual revelries. *śṛtapā'* and *śiśnādeva* here stand for the word *śiśna-udara-parāyaṇa* in later literature

used of an atheist. Other compound words too, which have *devá* as the second member, lead to the same conclusion, namely that *devá* is used *in the Ṛgveda in the sense of 'an object of high regard'* and never as an 'object of a physical worship' as is often supposed by scholars who try to establish the existence of 'Liṅga' worship in the Ṛgveda. See e. g. Macdonell, *Vedic Mythology*, p. 155. These words are *á-deva* and *ā'-deva*, *ugrá-deva*, *ardha-devá*, *su-devá*, *vāmá-deva* and *sahá-deva*; *in none of these can there be any reference to the physical worship* of an image or a symbol. It would, therefore, be unjust to take the word *śiśná* in the compound word *śiśná-deva* as referring to a symbol as an object of *physical* worship. Besides if such a cult of Liṅga worship had existed in the days of the Ṛgveda, *its* traces could have been noticed in the later Vedic literature, particularly in the Atharva Veda.

4. *MANTRAS AND THEIR MYSTERIOUS POWERS*

In the VIIth Maṇḍala we hear of the mysterious powers of Vasiṣṭha in connection with the Dāśarājña war, but these he claims only as a favourite bard of the great god Indra and also as the son of the dual divinity Mitrā-Varuṇā. A Vasiṣṭha poet is represented as having miraculous powers to remove the effects of poison of any kind whether arising from plants and minerals or from reptiles and insects. Another is known to be capable of curing the disease of chronic sleeplessness by his wonderful powers by which he could send animals and men to sleep even against their will. Further, it is possible to infer that the Vasiṣṭha family had *also a hymn in their possession, by the mysterious powers of which rain* could be induced. But in all these cases, the Vasiṣṭha poet claims such mysterious powers only as a devout worshipper of the Vedic gods and actually requests them to grant him their special favour so that the expected results could be achieved.

Thus in No. 50 which is a charm against poisons, the poet first seeks the protection of Mitrā-Varuṇā, who are supposed to be the divine founders of the Vasiṣṭha family and then prays to Agni to remove the poison that had crept into the joints. (This is perhaps a reference to fomentation used to cure the swelling of the joints, put in a mystic language). He next appeals to the Viśve Devas that they should remove the poisons arising from the plant life and waters, while the deified *Rivers themselves are implored to* be free from any poison for the poet and his followers. In No. 55 the poet displays greater consciousness of his powers to effect the desired cure against the disease of sleeplessness,

but even here he makes a pointed allusion to his being a bard of the mighty Indra in the three stanzas by which he sends the watch-dog to sleep, *thus implying that he is beyond the reach of the wicked influences of earthly powers.* It is true that here he does not directly appeal to Indra for granting him the powers for effecting the cure, but it is significant that at the very commencement he prays to Vāstoṣpati, the presiding deity of the house, where he intends to operate, and asks him to become a *friendly killer of diseases* within the range of his own influence, and with reference to every creature under his care and protection. On the whole, however, the hymn reveals *greater confidence in his own powers* on the part of the poet like the hymns of the Atharva Veda. The next hymn, i. e. No. 103, is said to be a rain-charm in the post-Vedic literature. In the hymn itself we do not meet with a request or a prayer for rains; it merely contains a vivid but poetic description of the behaviour of frogs when the first showers of the season arrive on them and bring them to a new life. The most striking thing in their behaviour is, however, *their song, their mystic hymn (their bráhman, their vā́c* etc.) which they sing in chorus, to which a reference is made in each one of the first eight stanzas of the hymn. They are compared, in many places even identified, with the human priest-poets who recite their hymns at their seasonal sacrifices. The arrival of the rains is suggestively ascribed to their activities, behaviour and hymn-chanting, all of which are comparable with those of the human priest-poets. They are so to say, *conceived as the semi-divine counterparts of the human priests,* whose efforts and hymnal prayers are mysteriously rewarded with certain results, and whose praise (and favour secured through it) have the power to produce similar results (cf. v. 10). In short, the mysterious chanting of their unintelligible mystic Brahman is in the first place credited with powers to bring showers and a praise of this their mystic hymn is then supposed to have similar powers. It is in this manner that the hymn seems to have assumed the *character of a rain charm.*

In all these hymns it is worth noting that the miraculous powers which are ascribed to the hymn or *to its author are all clearly said to* be derived through the grace and favour of the Vedic gods. The domination of the priest-poet over the deity is totally absent in them. The *bráhman is no doubt supposed to be a mighty instrument,* but it is still supposed to be effective only during the pleasure of the gods and also on account of their favour. It has not yet assumed independent powers which could compel the gods to attend to it and associate it with the expected results, as in the later days of the Brāhmaṇas. It is, *of* course, not to be doubted that such a compulsion was in early stages

based on the great attachment which the deity was supposed to have for the authors of the mystic prayers; but in course of time, it can be easily seen how these poet-priests became bolder and claimed the attention of their gods on the strength of their hymns, whether the gods were inclined to favour or not.

It seems that this sort of miraculous power was welcome, nay, even coveted by the Vasiṣṭhas. For here the power was ultimately derived through the Vedic gods and this was quite legitimate in their eyes. But there was also another kind of power known in their times as exercised by the non-Aryan generally, but sometimes even by the Aryan who adopted it from the non-Aryan. It was a mystic power supposed to be derived from evil spirits which were foreign to the Vedic pantheon. These evil spirits, which are to be distinguished from the lower divinities propitiated in the hymns of the Atharva Veda and supposed to be inhabiting plants and trees, were assumed to be indulging in filthy practices, desecrating sacrificial yards and defiling the sacrificial offerings of the Vedic priests. They were variously known as Yātus or Yātudhānas, Rakṣases, Kimidins and so on, and were credited with powers of assuming the forms of different kinds of birds and beasts, both auspicious and inauspicious, and flying through the air, at night in particular (nightly darkness is always supposed to be helpful and favourable to such spirits), trying to conceal their presence. They were both male and female, moving either separately or in couples, the female being supposed to be more crafty and deceptive in carrying out their mission of inflicting injury on the followers of the Vedic religion. These spirits or devils, the minor representatives of the powerful demons like Ahi and Śambara, were regarded as controlled or guided by human beings, primarily the non-Aryans. It would appear that sometimes even some Vedic families had mastered this art of devil-mongering, learning it from the non-Aryans who seem to have cultivated it. It is against such Aryans (mark the use of the word *jána* 61.5c, 104.12; of *vīra* 104.15) in particular, that the author of hymn No. 104 voids his spleen. They are charged with intentional lying, wicked abusive talk and covert hatred for the Vedic Mantras and Vedic form of worship. But the most trenchant attack of the poet is against their habit of making false accusations (*ánṛta*) against the orthodox Vedic worshippers, and that too in the presence of Agni, so as to mislead that god into forming a wrong and low impression about them (104.10). The poet becomes very desperate and makes a solemn declaration when the rival devil-mongers, probably from his own camp of Vedic worshippers, accuse him with their own despicable practice of lying,

devil-mongering, torturing the lives of men, and of worshipping the Vedic gods only outwardly (*mógham*) without bringing them any offerings (104.14-16). These rivals were themselves worshippers of Agni and Soma, though only outwardly, but were crooked in their mind and wielded their power in a reprehensible manner, as suggested by the accusations themselves and the appeal to those gods. They attempted to reduce and vitiate the vitality and essence of the persons and property of the orthodox priests and thus sought to establish their influence and popularity (*yáśaḥ* 104.11) both among the gods and men. Our poet appeals to Soma, who besides Agni is the greatest among the visible gods that supply by their earthly forms the most important means of Vedic worship, to decide which of the two parties appearing before him was lying and behaving crookedly, meting out appropriate punishment to it (104.12-13). Agni and Indra too are requested to find out the truth, without being angry or prejudiced, and send death to all the ten or more brave sons (Vīras) of the false accuser, who professed to be free from malpractices, though secretly indulging in them (*rakṣā'ḥ śúcir asmi ítyā'ha* 104.16), before the three gods Agni, Indra and Soma. From 104.13 again, it may seem that it was not merely a few Vedic priests who were thus indulging in devil-mongering, but that they had also succeeded in winning the support of some ruling princes to their side by their pretentions and professions.

5. *LOWER DIVINITIES AND EVIL SPIRITS*

In the VIIth Maṇḍala we hear about evil spirits which are known under different names such as Yātu, Druh, Rip, Ducchunā, Vandana, Yakṣa, Rakṣas and Kimīdin. Each of these seems to have been conceived as having a separate and individual characteristic.

(1) *Yātú* : The word is to be derived from *yā* to 'attack' and signifies a bold spirit capable of attacking any one regardless of consequences. The Yātus are said to be moving at night, assuming different forms of an animal or a bird for frightening their victims into submission (104.22). They snatch off and destroy the sacrificial offerings of the pious worshipper (104.21). Their employers are referred to as Yātudhāna, Yātumat or Yātumāvat (1.5; 104.15, 16, 20, 23, 24). At 21.5 the Yātus are said to be the inspirers of the non-Aryans, by implication.

(2) *Vándana* : The Vandanas are co-ordinated with the Yātus at 21.5 and the Vasiṣṭhas declare that neither of the two have in any way

inspired their thoughts or actions. From its name this spirit seems to have been considered as a cringing meek-looking tempter, which offered its dangerous magic lores (*vedyā'*) to the poor simple-minded believers. The Vandana which is mentioned at 50.2 is not to be identified with this spirit, but probably is an adjective of *viṣám* supplied from 50.3, thus a poison which affects the joints of the knees and the ankles, making it difficult for a man to walk straight and causing him to bend.

(3) *Yakṣá* : If we could guess about its nature from its name, and the context where it is mentioned, Yakṣa is a spirit having a falsely pious, mysterious and temptingly attractive appearance. Agni, who is supposed to have full controlling powers over the Yakṣas, being their overlord (*yakṣásya ádhyakṣaḥ* 10.88.13), is warned against meeting a Yakṣa presented to him by a mischievous neighbour or a relative, at 4.3.13. An Atri poet requests Mitrā-Varuṇā, significantly calling them *adbhuta-kratu* (Agni too is so called at 8.23.8 and *ádbhutasya rathī'* at 1.77.3), that neither he nor his descendants should be affected by the Yakṣa of any one, whether a friend or a foe at 5.70.4. Our Vasiṣṭha poet of 7.88.6 significantly calls Varuṇa a Yakṣin and requests him that he and his men, though offenders, should not be exposed to sufferings at the hands of a Yakṣa (as suggested by the word *yakṣin* and a comparison with 5.70.4). On the other hand, Bṛhaspati is called *yakṣa-bhṛ't* at 1.190.4 and at 7.61.5 Vasiṣṭha assures Mitrā-Varuṇā that his hymns do not contain either a Yakṣa or a Citra, suggesting thereby that the presence of these two makes a hymn unacceptable to the gods. This would mean that *yakṣá* is something which is associated with *ánṛta*, thus a false flattering praise without any real devotion or piety. At 7.56.16 there occurs a simile where the Maruts are compared with young men who visit a Yakṣa and for that purpose put on a holiday-dress. All this would tend to show that *yakṣá* was something which looked very tempting, but inscrutable in its true nature, hence unacceptable to a straightforward man. Yet in course of time it came to be associated with something which is inscrutably great as at Av. 10.2.32 and 10.8.43, where the mysterious Self is called *yakṣám ātmanvát* and at Av. 10.7.38 and 10.8.15, where the great Brahman is called *máhad yakṣám*.

(4) *Drúh* (from *druh* 'to injure') are female spirits, opposed to gods and to Indra in particular (*ádevīḥ* 3.31.19; *anindrā'ḥ* 4.23.7); their snares are most dangerous to men (7.59.8; see also 10.48.10) and hence the Vasiṣṭhas seek the protection of the gods against them (7.16.8; 75.1). They pursue the falsehoods of men (7.61.5), especially when the gods withdraw their protection from the latter owing to their

transgressions and mischief (2.30.9). A Yātudhānī is said to be concealing herself with their help (7.104.17). The devil-mongers seek to injure the pious worshipper with their help (7.104.7d), themselves finding pleasure at their home (2.23.16ab). The gods are therefore requested to kill them (1.127.3; 2.23.17; 7.104.7), particularly in the defence of the great Ṛta.

(5) *Rákṣas* (neuter) : The Rakṣases are usually associated with diseases (3.15.1; 7.38.7; 8.35.16; 9.85.1; 10.89.12), though they are nowhere said to be producers of them directly. They are supposed to be living in holes and crevices of the earth and having deep roots underground; they are thus difficult to destroy and so Agni and Indra are requested to cut them to pieces at all the three parts of their bodies and to pull them out together with their roots (3.30.16-17; 10.87.10). Indrā-Somā are requested to force them out (*ubj*) of their holes at 7.104.1 and at 6.18.10 Indra is asked to burn them down with his high and deep (weapon). In the Tai. Br. a sacrificer is advised to cut out even the roots of the grass and weeds on the ground for the Vedi, since the Rakṣases may come up from under the ground with the help of their roots if they are left uncut (*mūlam vā ati-tiṣṭhat rakṣāṁsi anu utpipate* III. 2.9.10). The Vasiṣṭhas request Agni, Indra and Soma to destroy them at 7.15.10; 38.7; 104.1, 4, 13, 22, 25. The poet assures the gods that his hymn is unassociated with a *rákṣas* at 7.85.1.

(6) *Rip* : (From *rip* to smear) : *rípaḥ* (fem.) are the 'polluting, smearing, desecrating' evil spirits employed by the haters of Vedic gods (*Varuṇa-dhrút, ā'yu*) to pollute the offerings (7.104.18d), or desecrate the Vedi where they are placed (7.60.9ab), of a Soma sacrificer. They are, however, not able to stand before Indra or even his horses (7.32.12cd). At 2.32.2 the poet requests that the *rípaḥ* sent by an *āyú* should not overpower him though they were invisible (*gúhya*). The adjective *ripú* is to be associated with these spirits and probably means one who employs them. Cf. *ripúḥ stenáḥ* (7.104.10) and *ripúḥ mártaḥ* (7.65.3).

(7) *Kimīdíns* : These spirits are mentioned only in two hymns of the Ṛgveda, namely 7.104 and 10.87. At 7.104.2 a *Kimīdín* is described as a hater of hymns, eater of raw flesh and fierce in appearance, while at 10.87.24 and 7.104.23 they are said to be moving in couples at night (*mithunā'*). According to Sāyaṇa's derivation their name signifies 'one who moves about saying "what next"', i. e., one who is always on the look out for the next mischief or fun (*kim idānīm iti carate*).

(8) *A'hi* : Only a single reference to a spirit called Ahi occurs at 7.104.9; Soma is besought to deliver the false and wicked accusers of a

worshipper to this Ahi or to put him in the bosom of Nirṛti. At 7.38.7 Ahi is coupled with Vṛkas and Rakṣases and thus seems to have been conceived as an evil spirit, a prototype of the great demon of that name. The divine Vājins are requested to kill all of them and remove diseases completely from the worshippers.

(9) *Ducchúnā* : A spirit called Ducchunā is suggested in a simile at 7.55.3-5. It is conceived as a female spirit like Druh and is described as '*quick in action*' (*hárasvatī*) at 2.23.6 and as '*frightening*' *innocent* worshippers at 8.75.13. A dog at 7.55.3 and an enemy at 10.37.12 are compared with a Ducchunā (in respect of unmixed wickedness as the name suggests) and offenders against the gods are exposed to her influence (1.189.5; 2.32.2). In this respect Ducchunā may be well compared with Druh.

(10) *Atrá* : These spirits are said to be employed for injuring Indra's worshippers by wicked female sorcerers, called Durmati at 1. 129.8. The Atrins mentioned at 7.104.1 and 5 are male counterparts of these Durmatis and Indrā-Somā are requested to push them down in burning abysses, without giving them time even to cry.

(11) *Nírṛti* : There is yet another word, namely, *nírṛti*, which may be discussed in this connection. She is co-ordinated with Ahi at 7.104.9 as we saw above. It must, however, be clearly understood that Nirṛti is *not an evil spirit, but a goddess (devī), though of* '*destruction*'. She is thus described as *devī'* at 7.37.7 and said to be ruling over men under Indra's direction (See note on the passage). Her home is said to be a beamless structure (*avaṁśá*), from where the Maruts are described as rising up right up to the topmost heights of the firmament at 7.58.1. This suggests that this Home of hers was conceived as being deep under the earth and perhaps the *anantá vavrá* mentioned at 7.104.17 (also cf. v. 3) is to be identified with it. Her rule extends over those from whom the gods withdraw their protection (10.36.2cd) and so sometimes the gods are requested to keep her away from the pious worshippers (1.38.6; 10.36.4) *or at least to ask her to devour the very decrepitude of the singer* (5.41.17 *jarā'm cit me nírṛtir jagrasī'ta*). A pigeon is mentioned as her messenger at 10.165.1 (a pigeon and an owl at Av. 6.29.2); but further on in the same hymn Nirṛti seems to be identified with Mṛtyu and Yama. She is thus on a slightly different footing, though now and then she is mentioned along with the evil spirits. At Av. 5.7.9 Nirṛti is described as pervading all quarters and having golden hair; at Av. 3.6.5 she is requested to bind the enemy with the snares of Death (Mṛtyu). She is requested to make common cause with Mṛtyu

and destroy the offering of an enemy before it becomes effective, at Av. 7.70.1; she is also associated with Mṛtyu at Av. 12.2.3.

The employers of these devils or spirits are known under various names, like Yātumat, Yātudhāna, Yātumāvat, Atrin, Rakṣas or Rakṣasvin. They are described by means of several adjectives which are suggestive of their moral and religious background, in this Maṇḍala. Thus they are called *aśraddhá, áyajyu, avṛdhá* and *ayajñá* (6.3), *ádevayu* (93.5), and *śṛtapā'* (18.16) which means that they had no faith in the Vedic gods, did not offer any sacrifices to them, but themselves enjoyed the foods and drinks that should have been offered to them. On the other hand they hated or denied the existence of the chief among the Vedic gods, namely Indra and Varuṇa, and so they are called *anindrá* (18.16) and *varuṇa-dhrút* (60.9). They worshipped foolish gods like evil spirits and hence they are described as *mū'radevāḥ* (104.24); they employed evil spirits called Yātus, Atras, and Rakṣases for injuring the worshippers of the Vedic gods. Those mentioned in this Maṇḍala are : *yātumát* 104.20, 25; *yātumā'vat* 1.5; 104.20, 23; *atrín* 104.1; *rakṣás* 1.13, 19; 104.7, 16–19, 21; *rakṣasvín* 94.12.

As regards their moral background they are said to have a very high regard for falsehood and sensual pleasures and so they are described as *ánṛtadeva* at 104.14; *śiśnádeva* at 21.5; *ābhogá* and *udadhi* at 94.12. Further they are said to be evil-tongued slanderers and so are called *duśśáṁsa* at 94.12; *aghásaṁsa* at 104.2, 4; *droghavā'k* at 104.14 and *ninitsú* at 25.2; 34.12. They are of crooked mind and evil intentions and so are called *grathín* at 6.3; *áśiva* at 32.27; *vṛjiná* at 104.13 and *dur-dhí'* at 82.1. They are dishonest and double-dealing (*áśuci* and *dvayāvin* by implication from the words *śúci* at 104.16 and *ádvayāvin* at 56.18), deceptive, misappropriating and wicked and so described as *bhaṅgurā'vat* at 104.7; *ripú* at 105.10; *aghá* at 104.2, 4; *dipsú* at 104.20; *piśuna* at 104.20; *duṣkṛ't* at 104.3, 7; and *steyakṛ't* at 104.10. At 82.7 and 94.8 their *párihvṛti* 'crookedness' and *dhūrtí* 'fraudulence' are also mentioned.

6. *AGAS OR SIN AND MORALITY*

The Vasiṣṭhas show a greater consciousness of the need for purity of speech, mind and behaviour on the part of a worshipper. This is perhaps due to the fact that they trace their descent from the great Moralist and Puritanic god Varuṇa. Further they belong to the

orthodox school of Vedic thinkers who would have nothing to do with any but the Vedic gods. Hypocrisy, dishonesty and falsehood are greatly detested by them as seen from hymn No. 104. It is, however, rather difficult to say what exactly constituted *ā'gas* or *énas* in the opinion of the Vedic poets in general or of the Vasiṣṭhas in particular. The constant requests to forgive or remove *énas* or *ā'gas* from the worshipper do not help very much; it is, however, clear that the existence of an *énas* or *ā'gas* was to be inferred from the displeasure of the gods, and of Varuṇa in particular, and this latter could be known only from its supposed effects, namely, diseases and misfortune. Vratas prescribing particular conduct for the worshipper were supposed to be laid down by the different deities whether they were common or different for the different deities is more than what we can determine. But obedience to or violation of the Vratas of Agni, Indra, Varuṇa, Ādityas, Uṣas, Soma and others is often mentioned in the hymns and none of these gods is supposed to brook the violation of his Vratas though the epithet *dhṛtávrata* is generally used of Varuṇa. The gods are, however, on the whole, regarded as indulgent and forgiving towards the violation of their Vratas, when the worshippers approach them with a request to do so, though Varuṇa is the hardest among them to propitiate.

The usual causes of such a violation of the Vratas of the gods, which probably constituted *énas* or *ā'gas*, are recorded in some passages; thus it may be (intoxication by) wine, temptation or deception, passion, gambling, ignorance or mental weakness (7.86.6; 89.3), pride of wealth or of manly strength (4.54.3), wrong guidance from a senior (7.86.6c) and certain states like dream when one has no control over his thoughts and actions (7. 86.6*d*). These may lead a man to either negative or positive faults and make him *avratá*, *ádeva* or *ábrahman* on the one hand or on the other, they may turn him into an *ápavrata*, *deva-nid* or *brahma-dvis* and so on. These latter are in all probability the Āgas-kṛts and Enasvats, which suggests that an open defiance, or slander of the gods, an insult or affront to their authority, hatred for the hymns and offerings meant for them, constituted *ā'gas* or *énas*, which deserved severe condemnation and punishment from the gods. The use of the phrase *énas or ā'gas kṛ* at 7.18.18 and even at 5.3.7, in the sense of 'doing harm to, or inflicting an injury on' a Vedic worshipper supports such an assumption and may be understood in the same sense when used in respect of Varuṇa at 2.28.7 and 7.88.6 etc. But in view of the strong condemnation of falsehood, dishonesty, insincerity, wicked speech and act, crookedness and malice found in hymn No. 104 and considering

the repeated assertions that the gods like Agni, Sūrya and Varuṇa watch over *ṛjú* and *vṛjiná*, *satyá* and *ánṛta* of men, it would not be incorrect to presume that falsehood and others also constituted *ā'gas* and *énas*. The gods are also said to be *anṛta-dvíṣaḥ* or *ánṛtasya cetā'raḥ*, which means that *ánṛta* caused their displeasure and so must have constituted *ā'gas*.

The idea that victory in a battle depends not merely on physical strength and courage, but also upon spiritual purity acquired by the avoidance of the violation of the divine Vratas, is prominently brought out by the Vasiṣṭhas in their hymns to the joint divinity Indrā-Varuṇā (7.82-85) and also in one of the Indra hymns (7.28.4). A strong recommendation about guiltlessness from the Ādityas led by Varuṇa, based on an assurance given by their chief spy, the Sun, is always sought after even for success in ordinary affairs (7.60.1).

7. *VASIṢṬHAS, VIŚVĀMITRA AND THE DĀŚARĀJÑA*

The most important event which is recorded in this Maṇḍala is the Dāśarājña war. This forms the subject matter of three hymns, i. e. Nos. 18, 33 and 83. Of these the first is the most important one and contains a graphic description of the havoc that was played in the ranks of the enemy by Indra's intervention on behalf of Sudās and Vasiṣṭha, who had called the assistance of that god. It impresses us as a description of an eye-witness and was probably recorded on the occasion of a feastive sacrifice soon after the astounding victory. As a matter of fact we do not get here any important information about the actual fight between the two parties, but only of the frustration of the attempts of the powerful enemy to overpower Sudās and his Bharatas. Their family priest Vasiṣṭha accompanied them with his followers the Tṛtsus, as seems to have been the practice of those days (see note on 32.2), to offer spiritual advice and guidance and to secure the help of the mighty god Indra on behalf of his patron King Sudās.

The situation appears to be somewhat like this : Sudās with a comparatively small army of his followers, the Bharatas, was once attacked by the combined and vast armies of the ten kings and cornered by them on the bank of the high-flowing Paruṣṇī. Seeing the futility of resistance King Sudās thought of escaping to the other bank of the river. This was made possible for him by Indra who, at the request of Vasiṣṭha, made the waters of the Paruṣṇī shallow and easily fordable

for the cornered army. From the description in the hymn, it appears that some of the ten allies tried to pursue Sudās by crossing the river after him. They were however, drowned because, as soon as they entered the river, they were overpowered by an onrushing flood sent down by Indra. Some of them tried to make the waters of the river shallow by digging channels in different directions and thus dividing the main stream, but they miserably failed in this their enterprise and met with a severe disaster. Many were washed off by the powerful current of the river and some who succeeded in reaching the other bank were immediately killed by Sudās and his Bharatas who were waiting to pounce upon them. In 18.15 we are told how the Tṛtsus (and the Bharatas under their spiritual guidance), working under the inspiration from Indra, ran down like the released waters (the poet has in his mind the flooded Paruṣṇī mentioned in vv. 5, 8, 9) evidently against what had remained of the combined forces of the ten kings after the terrible disaster with which they met in the waters of the flooded Paruṣṇī. Here, probably, as may be inferred, Sudās's warriors inflicted a decisive defeat upon them. They were put to flight and had to leave all their important and proud possessions to the victor. On this occasion, too, they must have tried a retreat across the river, though without success, and it is possible that the description in vv. 5, 6, 8-10 refers to the crossing of the enemy on either way. That the two armies had actually come to grips at some stage appears to be a fact from vv. 16 and 17, where Indra is said to have laid low on the ground the arrogant enemy and to have killed a lioness through a lamb etc. In v. 11, the king is also said to have put to rout the people of the two Vaikarṇas. The position of the stanza would suggest that these two peoples (living on either bank of the river Vikarṇā ?) were included among the armies of the ten kings. On the other hand Bheda and his allies or followers the Ajas, the Śigrus and the Yakṣus, belong very likely to an earlier phase of the Dāśarājña or to another war, as suggested by the introductory stanza No. 18, when a battle was fought and won on the banks of the Yamunā by Sudās under the spiritual guidance of the Tṛtsus. The killing of Devaka and Śambara, however, mentioned in v. 20, seems to be a reference to earlier events which took place in the reign of Sudās's grand-father Divodāsa, if they are not to be regarded as purely mythical.

The ten kings, if at all a definite number is meant, included both Aryans and non-Aryans, though they are broadly described as *áyajyavaḥ* (83.7), or even when one of them is described as *śṛtapā'* and *anindrá* (18.16). Among the names that are actually mentioned, some like

Bhṛgus and Kavaṣa (vv. 6, 12) definitely, and the Pakthas, the Bhalānasas, the Alinas, the Viṣāṇins and the Śivas probably, are priests, while the others like Turvaśa, Anu, Druhyu and Śimyu are Kṣatriya kings who were supported by the Anus, the Druhyus, the Matsyas, the Pṛśnigus and the Vaikarṇas, all of which are the names of the fighting clans. Evidently the kings of the last three clans too are to be included among the ten kings, even though they are not actually mentioned. If Bheda and the kings of the three tribes mentioned as his followers are counted as members of the Dāśarājña Alliance, the number comes to 11 or 12 (if the two Vaikarṇas are supposed to have two different kings), thus showing that like other words conveying numbers, *dáśa* is only descriptive and not definitive, i.e. it does not refer to a definite number namely, 10, but is intended to convey a number, slightly more or less than ten.

The words *amítrān* (v. 9) and *durmitrā'saḥ* (v. 15), as also the words *sákhā* employed in the hymn are sometimes assumed to refer to Viśvāmitra and his followers, who are supposed to have joined the ten allied kings out of spite against their rivals, the Vasiṣṭhas, who had displaced them at the court of King Sudās. The plural number of the word, however, seems to me to be against such an assumption; if an individual had been meant the word would have been used in the singular number like the word Kavasa. Besides, the poet would surely not have lost an opportunity of launching an open attack against his discomfited rival, by even adding a few significant epithets to his name and making him look more ridiculous, as he has done in the case of Kavaṣa who is exposed to greater ridicule and reproach by the adjectives *vṛddhá* and *śrutá*, which are suggestive of great experience and wisdom, since his joining the ten kings stands in sharp contrast with these qualities. At any rate Viśvāmitra cannot be said to have led the armies of the ten allies, of course spiritually, since our hymn nowhere suggests such an important position held by him. It is rather the Bhṛgus and Kavaṣa to whom he assigns an important position and for whom he seems to entertain a feeling of pity for their wrong and foolish choice of a patron. Besides, there seems to be no reason why Viśvāmitra (or the Viśvāmitras ? but this would not be very suitable for the supposition), alone should have been mentioned in this covert manner when others are so openly attacked by names. Again if there had existed such a tradition about such a reference in the Vasiṣṭha family, the later Vasiṣṭha poets who composed Nos. 33 and 83 would never have lost an opportunity to harp upon it. But actually we do not find any such references in them.

Incidentally, covert allusions to Viśvāmitra and his followers are supposed to be contained in some of the expressions in hymns 103 and 104. But such a view in the case of No. 103 does not accord with the *factual position that the hymn does not contain any satire against the* Brāhmaṇas, much less against the Viśvāmitras, as explained by me in my notes on the hymn. Besides, if v. 10*cd* of the hymn is supposed to have been composed in satirical imitation of 3.53.7, it would adversely reflect upon the Aṅgirases, as it would be a parody not of the Viśvāmitras, but of the Aṅgirases whose place the *Maṇḍukas* are made to take in our passage. This looks very unnatural in view of the great respect which this semi-divine family of sages commands among all the Vedic poets. *As regards No. 104, the whole tone of it is condemnatory towards the* professional devil-mongers and their devils. There is no doubt that these include a few persons who outwardly professed to be the worshippers of the Vedic gods and so were probably Aryans, but secretly subscribed to the devil-cult. Among these latter there was some one again, who made false accusations against Vasiṣṭha, the poet of the hymn, and actually charged him with being associated with the Yātus and having done injury to the life of some person with *their help. This particular person was vṛjinā (v. 13a) and droghavā'c* (v. 14), though he professed to be *śuci* (v. 16*b*), was blessed with a number of sons (v. 15) and was allied with a Kṣatriya prince who wielded his temporal power in an improper manner (v. 13*b*). This description looks temptingly applicable to Viśvāmitra and v. 12 even suggests that at the time of the composition of the hymn, this particular person had become a rather formidable rival of our poet. This would mean that Vasiṣṭha is here on the defensive against his rival Viśvāmitra, *who had secured great influence* with the ruling prince, perhaps, King Sudās, and was trying to oust Vasiṣṭha from his court by bringing charges of unaryan conduct against him. A similar situation is *suggested at* 3.53.21-24, where Viśvāmitra seems to be on the defensive against a rival, perhaps Vasiṣṭha, according to a tradition recorded by Durga, the commentator of Nirukta. *It is better to admit, under the* circumstances, that the picture on the whole is very confusing and it is quite possible that these leaders of the two families were associated with the Bharatas and their king Sudās one after the other on different occasions.

It should, however, be borne in mind that the contest between the two families, i. e. the Vasiṣṭhas and the Viśvāmitras, if at all there was *any in the days of the Ṛgveda, was of a different nature from the usual* contests of priests for supremacy at royal courts. The Vasiṣṭhas and

the Viśvāmitras in all likelihood represented two mutually opposed ideologies. Viśvāmitras belonged to the progressive group of the great Bhṛgu-Atharva-Aṅgiras family, namely the group of bold reformers who were well versed in the knowledge and practice of charms and spells, and who also advocated the use of these by the Vedic priests if and when necessary, particularly against a rival or adversary who employed them. The Vasiṣṭhas, on the other hand, represented the orthodox branch of the same family, who hated the practice of employing the services of lower spirits and absolutely refused to recognise the authority of any supernatural being which did not belong to the old Vedic pantheon. They entirely relied upon the old Vedic gods and would not practise witch-craft even for counter-acting the effects of non-Vedic spells and charms employed against them by others. They besought Indra and Agni, the powerful destroyers of the demons, to destroy even these minor devils. It is obvious, nevertheless, that they believed in their existence, as is well demonstrated by their vivid descriptions of some of these devils in vv. 17, 18, 22 and 24 of hymn No. 104. But they bravely refused to submit themselves to their influence and authority. It is again very likely that the term *yātú* was first employed by the Vasiṣṭhas, probably by Vasiṣṭha himself as is clear from the occurrence of that word only in the first and the last hymns of Maṇḍala VII. Among the Family Maṇḍalas, the Vāmadevas and the Atris mention this name only once each; but it is totally absent in Maṇḍalas II, III and VI and this fact is, I think, significant. It shows that the Vasiṣṭhas were the most orthodox among the Vedic families and had no fear in openly denouncing such practices in very strong terms. The name of the Bhṛgus appearing on the side of the alliance of the ten kings also lends support to the suggestion about the ideological conflict between the orthodox and the progressive families of the Vedic Ṛṣis.

8. *VASIṢṬHA AND HIS PROGENY*

It is sometimes assumed that Hymn No. 1, vv. 11–12; 19–21 and No. 4, vv. 7–8 refer to Vasiṣṭha's want of progeny owing to the destruction of his sons by a rival, namely, Viśvāmitra or King Sudās, as recorded in the Bṛhad Devatā 6.27-28; T. S. 7.4.7; Kau. Brah. 4.8 etc. But the actual wording of the Ṛgvedic stanzas does not lend support to this assumption. For vv. 11-12 of No. 1 request Agni that his worshippers, the Vasiṣṭhas, should be so fortunate as to wait upon him in

homes full of children and growing prosperous owing to a child *born of their own selves.* In v. 19 of the same hymn, the request to Agni is not to expose his worshippers to sonlessness among other misfortunes; this is further elaborated in v. 21 by saying that they should not be in want of a son who is dependable (nitya), i. e. one born from themselves. In both the passages the poet's concern is not merely for a son, but for a son who is born from the poet himself (an Aurasa Putra and not a Dattaka one). There is absolutely no suggestion here of the loss of sons due to killing and the consequent *avī'ratā or sonlessness.* The word *avī'ratā* in vv. 11 and 19 refers evidently to the absence of the *birth* of a son, rather than to the loss of a son or sons by killing. This is confirmed by vv. 6–8 of hymn No. 4. Here v. 6 makes the same request about *avī'ratā* and lest it may be misconstrued, the poet makes his position clear by saying that what he wanted was 'one's own' son (*svájanman* of No. 1.12) and not an *anyájāta* or *anyódarya* son. He knows that the *avī'ratā* can be removed by adopting sons born of other people, but he does not want such a son since only fools can have the satisfaction of having a son in this manner (vv. 7-8). All these seven stanzas ought to leave no doubt that what Vasiṣṭha wanted the god to remove is the absence of a son born from himself, and neither a loss of the sons due to killing nor a mere want of sons of any kind. In No. 104 the only reference which may support the post-Ṛgvedic tradition about the killing of Vasiṣṭha's sons by a Rakṣas (deputed by Viśvāmitra) is v. 15, where the words in the first half suggest that this Rakṣas, or whosoever he was, accused Vasiṣṭha of being a Yātudhāna and having deprived some person or persons of their life. It is possible to understand that this Rakṣas had himself killed some person or persons and was, as is quite evident, trying to transfer his guilt to Vasiṣṭha. In vv. 14-16 the poet's complaint to Agni is that he has wrongly believed in the charges made against him by his rival and entertained a feeling of anger which was not justified. He then refutes the charges which are– (1) that he was *ánṛta-deva*; (2) that he worshipped the gods deceitfully; (3) that he was a Yātudhāna (4) and finally, that he had killed some person or persons. The last of these charges may, if at all, refer to the killing of Vasiṣṭha's son or sons by the Rakṣas who then tried to transfer his own guilt to Vasiṣṭha, thus making him look more abominable. But such a devilish charge does not seem to have been in the mind of the poet who proceeds to refute it in v. 15. *Had he meant his own sons,* he would have hardly employed such a weak expression like *á'yuḥ pū'ruṣasya* instead of *svájanmanaḥ śéṣasaḥ* (1.12) or so. By itself the charge appears to be 'doing injury to an ordinary man', but not necessarily to a relative of the poet, much less to his own sons. At the most

the 'puruṣa' may be understood as some one under the spiritual protection or guidance of the Vasiṣṭhas; cf. the use of the word at 10.97.4, 5, 8 and 17. Thus even here there does not seem to be any sound basis for the post-Ṛgvedic tradition about Vasiṣṭha and his progeny.

9. *VASIṢṬHA, VASIṢṬHAS AND TṚTSUS*

Vasiṣṭha stands out prominently among the Vedic seers as one who claims to be a direct descendant of one of the chief gods of the Vedic Aryans. The greater part of a whole hymn i. e. No. 33, is devoted to the description of the circumstances under which he came down to dwell among the humans to help and guide them. His chief mission is conceived as fostering worship and sacrifice to the Vedic gods among the Vedic Aryans (v. 13). This celestial descent of his is recorded in a panegyric of the Vasiṣthas, where Indra is said to be at their beck and call. Thus in No. 33 which is the last hymn of the Indra group, the poet introduces the great god Indra enthusiastically praising the most tempting nature of the hymns and the Soma offerings of the Vasiṣṭhas. Indra is made to recount how in the lovable company of the Vasiṣṭhas he performed his exploits, chief among which was the saving of King Sudās in the Dāśarājña war (vv. 1-4). After such an introduction through the medium of Indra, the poet, who seems to be a later Vasiṣṭha, directly addresses his followers telling them how their ancestor and founder of the family left his celestial abode and allowed himself to be born as the son of the dual divinity Mitrā-Varuṇā, with the help of Urvaśī as his mother, and further how he was brought to the Bharatas by Agastya, his elder brother who was born from the same dual divinity. The birth of these two sages as human beings is hinted at, but purposely kept obscure.

It was this Vasiṣṭha, the founder of his family, who guided the Bharatas and their king Sudās, son of Pijavana, throughout their war with the ten confederate kings and led them to a spectacular and decisive victory. References to this Vasiṣṭha in connection with the Dāśarājña war are found in three different hymns, viz., Nos. 18, 33 and 83. The first of these was very likely composed by this great Vasiṣṭha himself soon after the conclusion of the war on the occasion of a sacrifice performed to celebrate the victory. At the end of this hymn the Dakṣiṇā of King Sudās is praised and also reported to Agni and the Maruts, who are then requested to take the king under their protection evermore. The authors of the other two hymns, namely, 33

and 83, which incidentally glorify the help received by King Sudās in the *Dāśarājña* war through the priestly services of the Great Vasiṣṭha, are surely the descendants of this Vasiṣṭha. The main purpose of No. 33 is the glorification of the Vasiṣṭha family owing to the celestial birth of their founder, while that of No. 83 is a general praise of Indra and Varuṇa, both of whom are required to be propitiated for a victory in battles. On the other hand, hymns Nos. 86-89, which strike a personal note, were probably composed by the original Vasiṣṭha himself. The same may be said of even No. 104. All other references to the Vasiṣṭhas, whether in the singular or in the plural, in this *Maṇḍala*, are to the later Vasiṣṭhas : Singular : 9.6; 22.3; 23.1; 26.5; 42.6; 59.3; 70.6; 73.3; 95.6; 96.1. Plural : 7.7; 8.7; 12.3; 23.6; 37.4; 39.7; 40.7; 76.6, 7; 77.6; 80.1; 90.7; 91.7.

There is a sharp difference of opinion about the signification of the word *tṛ́tsu*, which occurs in the plural in all but one passage. Further it is found only in the three hymns which refer to the Dāśarājña war. One view is that the word refers to the fighting warriors, i. e. the the Bharatas or their king, while according to the other view it signifies the Vasiṣṭhas themselves. I subscribe to this latter view, which I think has been ably defended by Oldenberg. I go a step further and say that the Vasiṣṭhas were known as Tṛtsus before the advent of the great Vasiṣṭha, or in other words, Tṛtsu was the earlier name of the family of the Vasiṣṭhas. This was then supplanted by a later name Vasiṣṭha, which it received owing to the great eminence attained by one of its members, who was known as Vasiṣṭha. Such a change of name is quite common and very natural. What is originally a proper name given to or received by an individual of a family owing to certain pre-eminent qualities possessed by him, becomes in course of time a common name, a surname, a family name of his descendants even today. This is how family names like Āpastamba, Gotama or Āśvalāyana must have originated.

The most important passage in support of this identification of the Tṛtsus and the Vasiṣṭhas is 83.8cd, where the Tṛtsus are described as wearing a *kaparda* and white robes; but this is exactly the description of the characteristic costume of the Vasiṣṭhas as we learn from 33.1ab. Another passage is 83.4cd where Indrā-Varuṇā are said to have heard the hymns of these (i. e. the Tṛtsus) and (as a result of which) the priestly service of the Tṛtsus became effective. Here, too, the *bráhmāṇi* and *puróhitiḥ* are clearly said to belong to the Tṛtsus. With this we may compare 83.7*d*, where it is said 'the praise (*úpastu-*

tiḥ) of men who supervise (the cooking of the) food became effective (*satyá*); for the gods presented themselves at their call to the gods'. The *puróhiti* in v. 4 and *úpastuti* in v. 7 both belong to the same persons, namely the Tṛtsus, who, therefore, must be considered as belonging to the priestly class. On the other hand, the passages which appear to go against this view are 33.5cd and 6cd; in the first Indra is said to have heard while Vasiṣṭha prayed (and as a result of this) he immediately granted ample freedom to the Tṛtsus. In the first half of this stanza, some persons, evidently the Tṛtsus, are said to be surrounded and so looking up (for the divine help), as thirsty men being in trouble look up to the heaven for rains. It is possible that this description may be regarded as applicable to the priests, namely, the Vasiṣṭhas; but v. 6 appears to be, at least on the face of it, against such an assumption. For here, too, we must understand that the same persons as in v. 5 i.e., the Tṛtsus, are intended in both the halves of the stanza. In the first half the Bharatas are mentioned by name 'as few and limited like the sticks with which the cows are driven'; while in the second half, it is said that Vasiṣṭha became the leader (of the Bharatas), and immediately then the people of the Tṛtsus spread themselves everywhere. Here, naturally, we must understand the Bharatas (of whom the first half of the stanza speaks), as the persons intended by the expression *tṛ'tsūnām viśaḥ*. But the real question is: Who are these Tṛtsus whose *viśaḥ* are the Bharatas? Looking to the usual association of *viśaḥ* and *rā'jan*, one is inclined to believe that the Tṛtsus were a ruling family or a fighting clan : and thus from vv.5 and 6 the equation Trtsus = Bharatas looks quite tempting. Yet the passage which identifies the Tṛtsus with the Vasiṣṭhas through their characteristic costume ought to leave no doubt about the identity of the Tṛtsus. It is possible to assign the *puróhiti* and *úpastuti*, which really belong to the priests, to their masters in a secondary manner; but it is inconceivable that the characteristic costume of the priest may similarly be transferred to his patron. On the other hand, there is nothing wrong in the Bharatas being called the *viśaḥ* of their priests (as of their kings), since, as understood by all concerned in those days, the fate of the people lay in the hands of the priests more than in those of their kings, as the priests alone could invoke the decisive divine aid and not the king or his warriors. We may here compare the proud assertion of Viśvāmitra at 3.53.12 : 'The powerful hymn of Viśvāmitra protects the people of the Bharatas'. *tṛ'tsūnām viśaḥ* thus means 'people under the spiritual leadership of the Tṛtsus headed by Vasiṣṭha' and this is quite expected, because just before this it is said : 'And immediately when Vasiṣṭha became their leader (*pura-etā'*)'. Spiritual leadership is what seems to be intended in the expression *pura-etā'* and the plural

form *tṛ'tsūnām* was probably used in view of the Tṛtsus being the family priests of the Bharatas, Vasiṣṭha being the most prominent among them; see also note on 56.18cd. In short, the Tṛtsus were the family priests of the Bharatas before the Dāśarājña war and that Vasiṣṭha who was the most prominent among them gave his name to them thereafter.

It is again significant that in hymn No. 18 the Vasiṣṭhas are not at all mentioned; and this is quite natural since the Vasiṣṭhas as such had not yet sprung into existence. Only Vasiṣṭha, the author of the hymn and eye-witness of the final battle where he had evidently accompanied his patron, is mentioned both in the prologue and the epilogue, i. e. in vv. 4 and 21. Elsewhere the Tṛtsus alone are mentioned in vv. 7, 13, 15 and 19. In v. 7 Indra is said to have gone to the Tṛtsus with a desire to win the cows for them as against the enemy's warriors (*nṛ'n*), to whom he went with a fight i. e. to satisfy their itching for a fight! The contrast between the Tṛtsus, the priests, and *nárah*, the warriors, is quite clear In v. 13 Indra is said to have given the property of Anu, i. e. Anu and his followers, to Tṛtsu i. e. the eminent Tṛtsu, Vasiṣṭha, and his followers. In v. 15 Indra is said to have activated the Tṛtsus so that they dashed forward boldly on the battlefield, thus setting an example to their patrons. This is also said at 33.6*cd* : The Tṛtsus indeed did proceed to do their sacrificial work and the root *viṣ* is used in this sense also at 1.27.10; 6.23.5 and 6; 8.96.12. Lastly in v.19 the Tṛtsus are said to have *helped* Indra, of course by their hymns and sacrifices as usual, and this again ought to leave no doubt that the Tṛtsus were the priests. For this credit of helping Indra is never given by the Vedic poet to a warrior; it is reserved only for the poet who can compose hymns and offer sacrifices which give strength and spirit to Indra as is often stressed in the Ṛgvedic hymns. The warrior on the other hand is only helped by Indra and that too when a poet-priest pleads with him on his behalf.

In this context, it is worth noting that like hymn No. 18, hymn No. 83 too does not contain any references to the Vasiṣṭhas. It mentions only the Tṛtsus in their place, i. e. in vv. 4, 6 and 8. The author of this hymn may, therefore, not have been very far removed from the original Vasiṣṭha, the author of hymn No. 18, and the substitution of the name Vasiṣṭha for Tṛtsu had not at his time become generally established. Yet by the time of the composition of hymn No. 33 the Tṛtsus had come to be generally called Vasiṣṭhas (vv. 1, 2, 3, 4, 7, 8), though the connection between the original Vasiṣṭha and the Tṛtsus was not altogether forgotten by the author of this hymn. It is

for this reason that in vv. 5 and 6 Vasiṣṭha and the Tṛtsus are mentioned as the leader and the followers respectively. It should not be forgotten that as shown above, the name Tṛtsu cannot refer to a fighting clan, but must refer to a family of priests alone. In 83.8 the characteristic dress of the Vasiṣṭhas is assigned to the Tṛtsus and though the prayers and priestly services of the Ṛṣis may sometimes be secondarily assigned to their patrons as they pay for these, it is impossible to imagine that their characteristic priestly dress can be similarly assigned to them. This would show that the name Tṛtsu for the family was still current for some time after the Dāśarājña war and that the poets of hymns 33 and 83 respectively show a partial and a full consciousness of this fact.

10. *VASIṢṬHA, JAMADAGNI AND SARASVATĪ*

Vasiṣṭha and Jamadagni are mentioned as two great ancient sages who are considered as model worshippers and bards of the river Sarasvatī at 96.3. This combination is, however, rather strange in view of the fact that Jamadagni figures as a great supporter of Viśvāmitra at 3.53. 15–16 in a contest with a rival who is generally supposed to be Vasiṣṭha. At 10.167.4 again, Jamadagni is mentioned along with Viśvāmitra in a Dvandva compound as a joint worshipper of Indra. Jamadagni is also mentioned as a bard of Mitrā-Varuṇā in the last hymn of the Viśvāmitra Maṇḍala (3.62.18), thus showing a close relationship between the two families of the Viśvāmitras and the Jamadagnis. We may also compare the statement in the Taittirīya Saṁhitā III.1.7.3 :— *viśvāmitra-jamadagnī vasisthena aspardhetām/sa etajjamadagnir vihavyam apaśyat/tena vai sa vasiṣṭhasya indriyam vīryam avṛṅkta/* Yet it is not impossible that the later generations of the Vasiṣṭhas had forgotten these old feuds, and it is significant that the Brāhmana Texts do not mention it in any form. From the other references in the Ṛgveda, Jamadagni seems to have been a celebrated and gifted bard; cf. 3.62.18; 8.101.8; 9.62.24; 9.65.25; 9.97.51 and 7.96.3.

The Vasiṣṭhas have devoted two full hymns to the praise of the river Sarasvatī. She is described as having started her course right in the mountains and ultimately reached the ocean (95.2). This is surely the description of an earthly river, which is also said to have surpassed all the other rivers by her ample stream which was both crushing and nourishing (*kṣódas* and *dhā'yas* 95.1). She is called an iron fort and a support, evidently against the enemies i.e. the non-Aryans (95.1ab). At 6.61.2 she is called *pārāvataghnī* 'killer of the

strangers coming from the distant lands'; but to her worshipper she brings wealth and nourishing foods in abundance (95.2) and affords him shelter (from hunger and heat) like a sheltering tree (95.5). Her waters deserve a sacrifice and her companion god Sarasvān bestows powerful steeds on the rich nobles (95.3) as also wives and sons on those who desire to have them (96.4). The river is called the 'mighty one' among the rivers (96.1) and men are said to be enjoying their pure, bright drinking water (and Soma prepared from it) from both her banks (96.2). This would suggest that the Aryans were living on both the banks of the river and performing their sacred rites including the Soma sacrifices, with the help of her ample waters. The waves of her companion god Sarasvān are said to be dripping with 'ghee and honey' (96.5), which in Vedic literature signify abundance and luxury. This Sarasvān feeds men on his bosom with food and offerings (95.6). The Vasiṣṭha poet says that he has praised Sarasvatī in the manner of Vasiṣṭha and Jamadagni, which means that these two families among others lived happily on her banks for generations together. It is also noteworthy that Sarasvatī along with her followers the Sārasvatas is honoured as an Aprī deity by both the Vasiṣṭhas and the Viśvāmitras (3.4.8; 7.2.8). Sarasvatī is also mentioned among the other individual gods in this Maṇḍala at 36.6; 39.5; 43.3 etc.

11. *VASIṢṬHAS IN THE RV. AND THE AV.*

(*outside Maṇḍala VII*)

The Vasiṣṭhas, whether individuals or as a family are mentioned once in Maṇḍala I and seven times in Maṇḍala X. In two other places, viz. 2.9.1 and 10.95.17, the word *vásiṣṭha* is obviously employed as an adjective (superlative of *vásu* 'rich') of Agni (as at 7.1.8) and of Purūravas respectively. The reference in the first Maṇḍala, 1.112.8, is of a general nature; the Aśvinā are requested by the poet to go to him with those kinds of favours, with which they went to Vasiṣṭha in early days. This may be our original Vasiṣṭha. But all the seven references in Maṇḍala X are in all likelihood to the later Vasiṣṭhas. In 10.15.8 *pū'rve pitáraḥ vásiṣṭhāḥ* are invited by the poet to a sacrifice offered in honour of the Pitṛs in general and here the reference could not be to the original Vasiṣṭha, as the appellative *pū'rve* and the plural *vásiṣṭhāḥ* indicate. 10.65.15 and 10.66.15 contain a reference to a Vasiṣṭha but the words *vásiṣṭhāsaḥ pitṛvád vā'cam akrata* in 10.66.14 show that this Vasiṣṭha is only one of them. Besides the

peculiar Vasiṣṭha refrain *yūyám pāta svastíbhiḥ sádā naḥ* at the end of both the hymns shows that their traditional author Vasukarṇo Vasukraḥ was a Vasiṣṭha. We have three more references in this Maṇḍala; they are :— 10.122.8; 10.150.5 and 10.181.1. The first is to a Vasiṣṭha and the last two are to the Vasiṣṭhas. All the three hymns, namely 122, 150 and 181 are traditionally ascribed to Vasiṣṭhas who are called Citramahas, Mṛdika and Pratha respectively. No. 122 besides contains the traditional refrain.

In the Av. we get only two new references; they are 4.29.3 and 18.3.16. In the first Vasiṣṭha is mentioned as one of the ancient sages favoured by Mitrā-Varuṇā; this may be the original Vasiṣṭha. In the second he is counted as one of the divine Pitṛs. The other three references, namely, 20.12.1 and 6 and 20.117.3 are from the two hymns, 12 and 117, which are wholly reproduced from Rv. VII. 23 and 24.

ऋग्वेदसंहितायां सप्तमं मण्डलम् ।

(१)

२५ मैत्रावरुणिर्वसिष्ठः । अग्निः । विराट्, १९–२५ त्रिष्टुप् ।

अग्निं नरो दीधितिभिररण्योर्, हस्तच्युती जनयन्त प्रशस्तम् ।
दूरेदृशं गृहपतिमथर्युम् ॥ १ ॥

तमग्निमस्ते वसवो न्यृण्वन्, सुप्रतिचक्षमवसे कुतश्चित् ।
दक्षाय्यो यो दम आस नित्यः ॥ २ ॥

प्रेद्धो अग्ने दीदिहि पुरो नो, ऽजस्रया सूर्म्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥ ३ ॥

प्र ते अग्नयोऽग्निभ्यो वरं निः, सुवीरासः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥ ४ ॥

दा नो अग्ने धिया रयिं सुवीरं, स्वपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥ ५ ॥

उप यमेति युवतिः सुदक्षं, दोषा वस्तोर्हविष्मती घृताची ।
उप स्वैनमरमतिर्वसूयुः ॥ ६ ॥

विश्वा अग्नेऽप दहारातीर्, येभिस्तपोभिरदहो जरूथम् ।
प्र निस्वरं चातयस्वामीवाम् ॥ ७ ॥

आ यस्ते अग्न इधते अनीकं, वसिष्ठ शुक्र दीदिवः पावक ।
उतो न एभिः स्तवथैरिह स्याः ॥ ८ ॥

वि ये ते अग्ने भेजिरे अनीकं, मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥ ९ ॥

इमे नरो वृत्रहत्येषु शूरा, विश्वा अदेवीरभि सन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम् ॥ १० ॥

मा शूने अग्ने नि षदाम नृणां, माशेषसोऽवीरता परि त्वा ।
प्रजावतीषु दुर्यासु दुर्य ॥ ११ ॥

यमश्वी नित्यमुपयाति यज्ञं, प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्मना शेषसा वावृधानम् ॥ १२ ॥

पाहि नो अग्ने रक्षसो अजुष्टात्, पाहि धूर्तेररुषो अघायोः ।
त्वा युजा पृतनायूँरभि ष्याम् ॥ १३ ॥

सेदग्निरग्नीँरत्यस्त्वन्यान्, यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरा समेति ॥ १४ ॥

सेदग्निर्यो वनुष्यतो निपाति, समेद्धारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥ १५ ॥

अयं सो अग्निराहुतः पुरुत्रा, यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥ १६ ॥

त्वे अग्न आहवनानि भूरी-, शानास आ जुहुयाम नित्या ।
उभा कृण्वन्तो वहतू मियेधे ॥ १७ ॥

इमो अग्ने वीततमानि हव्या-, ऽजस्रो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यन्तु ॥ १८ ॥

मा नो अग्नेऽवीरते परा दा, दुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो, मा नो दमे मा वन आ जुहूर्थाः ॥ १९ ॥

नू मे ब्रह्माण्यग्न उच्छशाधि, त्वं देव मघवद्भ्यः सुषूदः ।
रातौ स्यामोभयास आ ते, यूयं पात स्वस्तिभिः सदा नः ॥ २० ॥

त्वमग्ने सुहवो रण्वसंदृक्, सुदीती सूनो सहसो दिदीहि ।
मा त्वे सचा तनये नित्य आ धङ्, मा वीरो अस्मन्नर्यो वि दासीत् ॥ २१ ॥

मा नो अग्ने दुर्भृतये सचैषु, देवेद्धेष्वग्निषु प्र वोचः ।
मा ते अस्मान् दुर्मतयो भृमाच्चिद्, देवस्य सूनो सहसो नशन्त ॥ २२ ॥

स मर्तो अग्ने स्वनीक रेवा-, नमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुवनिं दधाति, यं सूरिरर्थी पृच्छमान एति ॥ २३ ॥

मुहो नो अग्ने सुवितस्य विद्वान्, रयिं सूरिभ्य आ वहा बृहन्तम्।
येन वयं सहसावन् मदेमा-, ऽविक्षितास आयुषा सुवीराः ॥ २४ ॥

नू मे ब्रह्माण्यग्न उच्छशाधि, त्वं देव मघवद्भ्यः सुषूदः।
रातौ स्यामोभयास आ ते, यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

(२)

११ मैत्रावरुणिर्वसिष्ठः। आप्रीसूक्तं = (१ इध्मः समिद्धोऽग्निर्वा, २ नराशंसः, ३ इळः, ४ बर्हिः, ५ देवीर्द्वारः, ६ उषासानक्ता, ७ दैव्यौ होतारौ प्रचेतसौ, ८ तिस्रो देव्यः सरस्वतीळाभारत्यः, ९ त्वष्टा, १० वनस्पतिः, ११ स्वाहाकृतयः)। त्रिष्टुप्।

जुषस्व नः समिधमग्ने अद्य, शोचा बृहद् यजतं धूममृण्वन्।
उप स्पृश दिव्यं सानु स्तूपैः, सं रश्मिभिस्ततनः सूर्यस्य ॥ १ ॥

नराशंसस्य महिमानमेषा-, मुप स्तोषाम यजतस्य यज्ञैः।
ये सुक्रतवः शुचयो धियंधाः, स्वदन्ति देवा उभयानि हव्या ॥ २ ॥

ईळेन्यं वो असुरं सुदक्ष-, मन्तर्दूतं रोदसी सत्यवाचम्।
मनुष्वदग्निं मनुना समिद्धं, समध्वराय सदमिन्महेम ॥ ३ ॥

सपर्यवो भरमाणा अभिज्ञु, प्र वृञ्जते नमसा बर्हिरग्नौ।
आजुह्वाना घृतपृष्ठं पृषद्व-, दध्वर्यवो हविषा मर्जयध्वम् ॥ ४ ॥

स्वाध्यो३ वि दुरो देवयन्तो-, ऽशिश्रयू रथयुर्देवताता।
पूर्वी शिशुं न मातरा रिहाणे, समग्रुवो न समनेष्वञ्जन् ॥ ५ ॥

उत योषणे दिव्ये मही न, उषासानक्ता सुदुघेव धेनुः।
बर्हिषदा पुरुहूते मघोनी, आ यज्ञिये सुविताय श्रयेताम् ॥ ६ ॥

विप्रा यज्ञेषु मानुषेषु कारू, मन्ये वां जातवेदसा यजध्यै।
ऊर्ध्वं नो अध्वरं कृतं हवेषु, ता देवेषु वनथो वार्याणि ॥ ७ ॥

आ भारती भारतीभिः सजोषा, इळा देवैर्मनुष्येभिरग्निः।
सरस्वती सारस्वतेभिरर्वाक्, तिस्रो देवीर्बर्हिरेदं सदन्तु ॥ ८ ॥

तन्नस्तुरीपमध पोषयित्नु, देव त्वष्टर्वि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो, युक्तग्रावा जायते देवकामः ॥ ९ ॥

वनस्पतेऽव सृजोप देवा-, नग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति, यथा देवानां जनिमानि वेद ॥ १० ॥

आ याह्यग्ने समिधानो अर्वा-, ङिन्द्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामदितिः सुपुत्रा, स्वाहा देवा अमृता मादयन्ताम् ॥ ११ ॥

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१० मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

अग्निं वो देवमग्निभिः सजोषा, यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निध्रुविर्ऋतावा, तपुर्मूर्धा घृतान्नः पावकः ॥ १ ॥

प्रोथदश्वो न यवसेऽविष्यन्, यदा महः संवरणाद् व्यस्थात् ।
आदस्य वातो अनु वाति शोचि-, रध स्म ते व्रजनं कृष्णमस्ति ॥ २ ॥

उद् यस्य ते नवजातस्य वृष्णो-, ऽग्ने चरन्त्यजरा इधानाः ।
अच्छा द्यामरुषो धूम एति, सं दूतो अग्न ईयसे हि देवान् ॥ ३ ॥

वि यस्य ते पृथिव्यां पाजो अश्रेत्, तृषु यदन्ना समवृक्त जम्भैः ।
सेनेव सृष्टा प्रसितिष्ट एति, यवं न दस्म जुह्वा विवेक्षि ॥ ४ ॥

तमिद् दोषा तमुषसि यविष्ठ-, मग्निमत्यं न मर्जयन्त नरः ।
निशिशाना अतिथिमस्य योनौ, दीदाय शोचिराहुतस्य वृष्णः ॥ ५ ॥

सुसंदृक् ते स्वनीक प्रतीकं, वि यद् रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्, चित्रो न सूरः प्रति चक्षि भानुम् ॥ ६ ॥

यथा वः स्वाहाग्नये दाशेम, परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्ने अमितैर्महोभिः, शतं पूर्भिरायसीभिर्नि पाहि ॥ ७ ॥

या वा ते सन्ति दाशुषे अधृष्टा, गिरो वा याभिर्नृवतीरुरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि, स्मत् सूरीञ्जरितॄञ्जातवेदः ॥ ८ ॥

निर्यत् पुतेव स्वधितिः शुचिर्गात्, स्वया कृपा तन्वा३ रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट, देवयज्याय सुक्रतुः पावकः ॥ ९ ॥

एता नो अग्ने सौभगा दिदी-, ह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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१० मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

प्र वः शुक्राय भानवे भरध्वं, हव्यं मतिं चाग्नये सुपूतम् ।
यो दैव्यानि मानुषा जनूं-, ष्यन्तर्विश्वानि विद्मना जिगाति ॥ १ ॥

स गृत्सो अग्निस्तरुणश्चिदस्तु, यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन्, भूरि चिदन्ना समिदत्ति सद्यः ॥ २ ॥

अस्य देवस्य संसद्यनीके, यं मर्तासः श्येतं जगृभ्रे ।
नि यो गृभं पौरुषेयीमुवोच, दुरोकमग्निरायवे शुशोच ॥ ३ ॥

अयं कविरकविषु प्रचेता, मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुरः सहस्वः, सदा त्वे सुमनसः स्याम ॥ ४ ॥

आ यो योनिं देवकृतं ससाद, क्रत्वा ह्य१ग्निरमृताँ अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं, भूमिश्च विश्वधायसं बिभर्ति ॥ ५ ॥

ईशे ह्य१ग्निरमृतस्य भूरे-, रीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा, माप्सवः परि षदाम मादुवः ॥ ६ ॥

परिषद्यं ह्यरणस्य रेक्णो, नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातम-, स्त्यचेतानस्य मा पथो वि दुक्षः ॥ ७ ॥

नहि ग्रभायारणः सुशेवो-, ऽन्योदर्यो मनसा मन्तवा उ ।
अधा चिदोकः पुनरित् स ए-, त्या नो वाज्यभीषाळेतु नव्यः ॥ ८ ॥

त्वमग्ने वनुष्यतो नि पाहि, त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः, सं रयिः स्पृहयाय्यः सहस्री ॥ ९ ॥

एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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९ मैत्रावरुणिर्वसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्राग्नये तवसे भरध्वं, गिरं दिवो अरतये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे, वैश्वानरो वावृधे जागृवद्भिः ॥ १ ॥

पृष्टो दिवि धाय्यग्निः पृथिव्यां, नेता सिन्धूनां वृषभः स्तियानाम् ।
स मानुषीरभि विशो वि भाति, वैश्वानरो वावृधानो वरेण ॥ २ ॥

त्वद् भिया विश आयन्नसिक्नी-, रसमना जहतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः, पुरो यदग्ने दरयन्नदीदेः ॥ ३ ॥

तव त्रिधातु पृथिवी उत द्यौर्, वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ ततन्था-, ऽजस्रेण शोचिषा शोशुचानः ॥ ४ ॥

त्वामग्ने हरितो वावशाना, गिरः सचन्ते धुनयो घृताचीः ।
पतिं कृष्टीनां रथ्यं रयीणां, वैश्वानरमुषसां केतुमह्नाम् ॥ ५ ॥

त्वे असुर्यं वसवो न्यृण्वन्, क्रतुं हि ते मित्रमहो जुषन्त ।
त्वं दस्यूँरोकसो अग्न आज, उरु ज्योतिर्जनयन्नार्याय ॥ ६ ॥

स जायमानः परमे व्योमन्, वायुर्न पाथः परि पासि सद्यः ।
त्वं भुवना जनयन्नभि क्र-, न्नपत्याय जातवेदो दशस्यन् ॥ ७ ॥

तामग्ने अस्मे इषमेरयस्व, वैश्वानर द्युमतीं जातवेदः ।
यया राधः पिन्वसि विश्ववार, पृथु श्रवो दाशुषे मर्त्याय ॥ ८ ॥

तं नो अग्ने मघवद्भ्यः पुरुक्षुं, रयिं नि वाजं श्रुत्यं युवस्व ।
वैश्वानर महि नः शर्म यच्छ, रुद्रेभिरग्ने वसुभिः सजोषाः ॥ ९ ॥

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७ मैत्रावरुणिर्वसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्र सम्राजो असुरस्य प्रशस्तिं, पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्येव प्र तवसस्कृतानि, वन्दे दारुं वन्दमानो विवक्मि ॥ १ ॥

कविं केतुं धासिं भानुमद्रेर्, हिन्वन्ति शं राज्यं रोदस्योः ।
पुरंदरस्य गीर्भिरा विवासे-, ऽग्नेर्व्रतानि पूर्व्या महानि ॥ २ ॥

न्यक्रतून् ग्रथिनो मृध्रवाचः, पणीँरश्रद्धाँ अवृधाँ अयज्ञान् ।
प्रप्र तान् दस्यूँरग्निर्विवाय, पूर्वश्चकारापराँ अयज्यून् ॥ ३ ॥

यो अपाचीने तमसि मदन्तीः, प्राचीश्चकार नृतमः शचीभिः ।
तमीशानं वस्वो अग्निं गृणीषे-, ऽनानतं दमयन्तं पृतन्यून् ॥ ४ ॥

यो देह्यो३ अनमयद् वधस्नैर्, यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यह्वो अग्निर्, विशश्चक्रे बलिहृतः सहोभिः ॥ ५ ॥

यस्य शर्मन्नुप विश्वे जनास, एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्यो-, राग्निः ससाद पित्रोरुपस्थम् ॥ ६ ॥

आ देवो ददे बुध्न्या३ वसूनि, वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मा-, दाग्निर्ददे दिव आ पृथिव्याः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

प्र वो देवं चित् सहसानमग्नि-, मश्वं न वाजिनं हिषे नमोभिः ।
भवा नो दूतो अध्वरस्य विद्वान्, त्मना देवेषु विविदे मितद्रुः ॥ १ ॥

आ याह्यग्ने पथ्या३ अनु स्वा, मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मैर्नदयन् पृथिव्या, जम्भेभिर्विश्वमुशधग्वनानि ॥ २ ॥

प्राचीनो यज्ञः सुधितं हि बर्हिः, प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो, यतो यविष्ठ जज्ञिषे सुशेवः ॥ ३ ॥

सद्यो अध्वरे रथिरं जनन्त, मानुषासो विचेतसो य एषाम् ।
विशामधायि विश्पतिर्दुरोणे३-, ऽग्निर्मन्द्रो मधुवचा ऋतावा ॥ ४ ॥

असादि वृतो वह्निराजगन्वा-, नग्निर्ब्रह्मा नृषदने विधर्ता ।
द्यौश्च यं पृथिवी वावृधाते, आ यं होता यजति विश्ववारम् ॥ ५ ॥

एते द्युम्नेभिर्विश्वमातिरन्त, मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा, आ ये मे अस्य दीधयन्नृतस्य ॥ ६ ॥

नू त्वामग्न ईमहे वसिष्ठा, ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

इन्धे राजा समर्यो नमोभिर्, यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीळते सबाध, आग्निरग्र उषसामशोचि ॥ १ ॥

अयमु ष्य सुमहाँ अवेदि, होता मन्द्रो मनुषो यह्वो अग्निः ।
वि भा अकः ससृजानः पृथिव्यां, कृष्णपविरोषधीभिर्ववक्षे ॥ २ ॥

कया नो अग्ने वि वसः सुवृक्तिं, कामु स्वधामृणवः शस्यमानः ।
कदा भवेम पतयः सुदत्र, रायो वन्तारो दुष्टरस्य साधोः ॥ ३ ॥

प्रप्रायमग्निर्भरतस्य शृण्वे, वि यत् सूर्यो न रोचते बृहद् भाः ।
अभि यः पूरुं पृतनासु तस्थौ, द्युतानो दैव्यो अतिथिः शुशोच ॥ ४ ॥

असन्नित् त्वे आहवनानि भूरि, भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः, स्वयं वर्धस्व तन्वं सुजात ॥ ५ ॥

इदं वचः शतसाः संसहस्र-, मुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत् स्तोतृभ्य आपये भवाति, द्युमदमीवचातनं रक्षोहा ॥ ६ ॥

नू त्वामग्न ईमहे वसिष्ठा, ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मघवद्भ्य आनड्, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

अबोधि जार उषसामुपस्था-, द्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्, हव्या देवेषु द्रविणं सुकृत्सु ॥ १ ॥

स सुक्रतुर्यो वि दुरः पणीनां, पुनानो अर्कं पुरुभोजसं नः ।
होता मन्द्रो विशां दमूनास्, तिरस्तमो ददृशे राम्याणाम् ॥ २ ॥

अमूरः कविरदितिर्विवस्वान्त्, सुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरुषसां भात्यग्रे-, ऽपां गर्भः प्रस्व१ आ विवेश ॥ ३ ॥

ईळेन्यो वो मनुषो युगेषु, समनगा अशुचज्जातवेदाः ।
सुसंदृशा भानुना यो विभाति, प्रति गावः समिधानं बुधन्त ॥ ४ ॥

अग्ने याहि दूत्यं१ मा रिषण्यो, देवाँ अच्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो, यक्षि देवान् रत्नधेयाय विश्वान् ॥ ५ ॥

त्वामग्ने समिधानो वसिष्ठो, जरूथं हन् यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

उषो न जारः पृथु पाजो अश्रेद्, दविद्युतद् दीद्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा, धियो हिन्वान उशतीरजीगः ॥ १ ॥

स्व१र्ण वस्तोरुषसामरोचि, यज्ञं तन्वाना उशिजो न मन्म ।
अग्निर्जन्मानि देव आ वि विद्वान्, द्रवद् दूतो देवयावा वनिष्ठः ॥ २ ॥

अच्छा गिरो मतयो देवयन्ती-, रग्निं यन्ति द्रविणं भिक्षमाणाः ।
सुसंदृशं सुप्रतीकं स्वञ्चं, हव्यवाहमरतिं मानुषाणाम् ॥ ३ ॥

इन्द्रं नो अग्ने वसुभिः सजोषा, रुद्रं रुद्रेभिरा वहा बृहन्तम् ।
आदित्येभिरदितिं विश्वजन्यां, बृहस्पतिमृक्वभिर्विश्ववारम् ॥ ४ ॥

मुन्द्रं होतारमुशिजो यविष्ठ-, मुग्निं विश ईळते अध्वरेषु ।
स हि क्षपावाँ अभवद् रयीणा-, मतन्द्रो दूतो यजथाय देवान् ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

मुहाँ अस्यध्वरस्य प्रकेतो, न ऋते त्वदुमृता मादयन्ते ।
आ विश्वेभिः सुरथं याहि देवैर्, न्यग्ने होता प्रथुमः सदेह ॥ १ ॥

त्वामीळते अजिरं दूत्याय, हुविष्मन्तः सदुमिन्मानुषासः ।
यस्य देवैरासदो बुर्हिरुग्ने-, ऽहान्यस्मै सुदिना भवन्ति ॥ २ ॥

त्रिश्चिदुक्तोः प्र चिकितुर्वसूनि, त्वे अन्तर्दुाशुषे मर्त्याय ।
मुनुष्वदग्न इह यक्षि देवान्, भवा नो दूतो अभिशस्तिपावा ॥ ३ ॥

अग्निरीशे बृहुतो अध्वरस्या-, ऽग्निर्विश्वस्य हुविषः कृतस्य ।
क्रतुं ह्यस्य वसवो जुषन्ता-, ऽथा देवा दधिरे हव्युवाहम् ॥ ४ ॥

आग्ने वह हविरद्याय देवा-, निन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं युज्ञं दिवि देवेषु धेहि, यूयं पात स्वुस्तिभिः सदा नः ॥ ५ ॥

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३ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप् ।

अगन्म मुहा नमसा यविष्ठुं, यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तरुर्वी, स्वाहुतं विश्वतः प्रत्यञ्चम् ॥ १ ॥

स मुह्ना विश्वा दुरितानि साह्वा-, नुग्निः ष्टवे दम आ जातवेदाः ।
स नो रक्षिषद् दुरितादवुद्या-, दुस्मान् गृणत उत नो मुघोनः ॥ २ ॥

त्वं वरुण उत मित्रो अग्ने, त्वां वर्धन्ति मुतिभिर्वसिष्ठाः ।
त्वे वसु सुषणुनानि सन्तु, यूयं पात स्वुस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः । वैश्वानरोऽग्निः । त्रिष्टुप् ।

प्राग्नये विश्वशुचे धियंधे-, ऽसुरघ्ने मन्म धीतिं भरध्वम् ।
भरे हविर्न बर्हिषि प्रीणानो, वैश्वानराय यतये मतीनाम् ॥ १ ॥

त्वमग्ने शोचिषा शोशुचान, आ रोदसी अपृणा जायमानः ।
त्वं देवाँ अभिशस्तेरमुञ्चो, वैश्वानर जातवेदो महित्वा ॥ २ ॥

जातो यदग्ने भुवना व्यख्यः, पशून् न गोपा इर्यः परिज्मा ।
वैश्वानर ब्रह्मणे विन्द गातुं, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः । अग्निः । त्रिष्टुप्, १ बृहती ।

समिधा जातवेदसे, देवाय देवहूतिभिः ।
हविर्भिः शुक्रशोचिषे नमस्विनो, वयं दाशेमाग्नये ॥ १ ॥

वयं ते अग्ने समिधा विधेम, वयं दाशेम सुष्टुती यजत्र ।
वयं घृतेनाध्वरस्य होतर्, वयं देव हविषा भद्रशोचे ॥ २ ॥

आ नो देवेभिरुप देवहूति-, मग्ने याहि वषट्कृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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१५ मैत्रावरुणिर्वसिष्ठः । अग्निः । गायत्री ।

उपसद्याय मीळ्हुष, आस्ये जुहुता हविः । यो नो नेदिष्ठमाप्यम् ॥ १ ॥

यः पञ्च चर्षणीरभि, निषसाद दमेदमे । कविर्गृहपतिर्युवा ॥ २ ॥

स नो वेदो अमात्य-, मग्नी रक्षतु विश्वतः । उतास्मान् पात्वंहसः ॥ ३ ॥

नवं नु स्तोममग्नये, दिवः श्येनाय जीजनम् । वस्वः कुविद् वनाति नः ॥ ४ ॥

स्पार्हा यस्य श्रियो दृशे, रयिर्वीरवतो यथा । अग्रे यज्ञस्य शोचतः ॥ ५ ॥

सेमां वेतु वषट्कृति-, मग्निर्जुषत नो गिरः । यजिष्ठो हव्यवाहनः ॥ ६ ॥

नि त्वा नक्ष्य विश्पते, द्युमन्तं देव धीमहि । सुवीरमग्न आहुत ॥ ७ ॥

क्षप उस्रश्च दीदिहि, स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥ ८ ॥

उप त्वा सातये नरो, विप्रासो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥ ९ ॥

अग्नी रक्षांसि सेधति, शुक्रशोचिरमर्त्यः । शुचिः पावक ईड्यः ॥ १० ॥

स नो राधांस्या भरे-, शानः सहसो यहो । भगश्च दातु वार्यम् ॥ ११ ॥

त्वमग्ने वीरवद् यशो, देवश्च सविता भगः । दितिश्च दाति वार्यम् ॥ १२ ॥

अग्ने रक्षा णो अंहसः, प्रति ष्म देव रीषतः । तपिष्ठैरजरो दह ॥ १३ ॥

अधा मही न आयु-, स्यनाधृष्टो नृपीतये । पूर्भवा शतभुजिः ॥ १४ ॥

त्वं नः पाह्यंहसो, दोषावस्तरघायतः । दिवा नक्तमदाभ्य ॥ १५ ॥

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१२ मैत्रावरुणिर्वसिष्ठः । अग्निः । प्रगाथः (=विषमा बृहती, समा सतोबृहती) ।

एना वो अग्निं नमसो-, र्जो नपातमा हुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं, विश्वस्य दूतममृतम् ॥ १ ॥

स योजते अरुषा विश्वभोजसा, स दुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां, देवं राधो जनानाम् ॥ २ ॥

उदस्य शोचिरस्था-, दाजुह्वानस्य मीळ्हुषः ।
उद् धूमासो अरुषासो दिविस्पृशः, समग्निमिन्धते नरः ॥ ३ ॥

तं त्वा दूतं कृण्महे यशस्तमं, देवाँ आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना, रास्व तद् यत् त्वेमहे ॥ ४ ॥

त्वमग्ने गृहपतिस्, त्वं होता नो अध्वरे ।
त्वं पोता विश्ववार प्रचेता, यक्षि वेषि च वार्यम् ॥ ५ ॥

कृधि रत्नं यजमानाय सुक्रतो, त्वं हि रत्नधा असि ।
आ न ऋते शिशीहि विश्वमृत्विजं, सुशंसो यश्च दक्षते ॥ ६ ॥

त्वे अग्ने स्वाहुत, प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनाना-, मूर्वान् दयन्त गोनाम् ॥ ७ ॥

येषामिळा घृतहस्ता दुरोण आँ, अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य द्रुहो निदो, यच्छा नः शर्म दीर्घश्रुत् ॥ ८ ॥

स मन्द्रया च जिह्वया, वह्निरासा विदुष्टरः ।
अग्ने रयिं मघवद्भ्यो न आ वह, हव्यदातिं च सूदय ॥ ९ ॥

ये राधांसि ददत्यश्व्या मघा, कामेन श्रवसो महः ।
ताँ अंहसः पिपृहि पर्तृभिष्ट्वं, शतं पूर्भिर्यविष्ठ्य ॥ १० ॥

देवो वो द्रविणोदाः, पूर्णां विवष्ट्यासिचम् ।
उद् वा सिञ्चध्वमुप वा पृणध्व-, मादिद् वो देव ओहते ॥ ११ ॥

तं होतारमध्वरस्य प्रचेतसं, वह्निं देवा अकृण्वत ।
दधाति रत्नं विधते सुवीर्य-, मग्निर्जनाय दाशुषे ॥ १२ ॥

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७ मैत्रावरुणिर्वसिष्ठः । अग्निः । द्विपदा त्रिष्टुप् ।

अग्ने भव सुषमिधा समिद्ध, उत बर्हिरुर्विया वि स्तृणीताम् ॥ १ ॥

उत द्वार उशतीर्वि श्रयन्ता-, मुत देवाँ उशत आ वहेह ॥ २ ॥

अग्ने वीहि हविषा यक्षि देवान्, स्वध्वरा कृणुहि जातवेदः ॥ ३ ॥

स्वध्वरा करति जातवेदा, यक्षद् देवाँ अमृतान् पिप्रयच्च ॥ ४ ॥

वंस्व विश्वा वार्याणि प्रचेतः, सत्या भवन्त्वाशिषो नो अद्य ॥ ५ ॥

त्वामु ते दधिरे हव्यवाहं, देवासो अग्न ऊर्ज आ नपातम् ॥ ६ ॥

ते ते देवाय दाशतः स्याम, महो नो रत्ना वि दध इयानः ॥ ७ ॥

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२५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः, २२-२५ सुदाः पैजवनः । त्रिष्टुप् ।

त्वे ह यत् पितरश्चिन्न इन्द्र, विश्वा वामा जरितारो असन्वन् ।
त्वे गावः सुदुघास्त्वे ह्यश्वास्, त्वं वसु देवयते वनिष्ठः ॥ १ ॥

राजेव हि जनिभिः क्षेष्येवा-, ऽव द्युभिरभि विदुष्कविः सन् ।
पिशा गिरो मघवन् गोभिरश्वैस्, त्वायतः शिशीहि राये अस्मान् ॥ २ ॥

इमा उ त्वा पस्पृधानासो अत्र, मन्द्रा गिरो देवयन्तीरुप स्थुः ।
अर्वाची ते पथ्या राय एतु, स्याम ते सुमताविन्द्र शर्मन् ॥ ३ ॥

धेनुं न त्वा सुयवसे दुदुक्ष-, न्नुप ब्रह्माणि ससृजे वसिष्ठः ।
त्वामिन्मे गोपतिं विश्व आहा-, ऽऽ न इन्द्रः सुमतिं गन्त्वच्छ ॥ ४ ॥

अर्णांसि चित् पप्रथाना सुदास, इन्द्रो गाधान्यकृणोत् सुपारा ।
शर्धन्तं शिम्युमुचथस्य नव्यः, शापं सिन्धूनामकृणोदशस्तीः ॥ ५ ॥

पुरोळा इत् तुर्वशो यक्षुरासीद्, राये मत्स्यासो निशिता अपीव ।
श्रुष्टिं चक्रुर्भृगवो द्रुह्यवश्च, सखा सखायमतरद् विषूचोः ॥ ६ ॥

आ पक्थासो भलानसो भनन्ता-, ऽलिनासो विषाणिनः शिवासः ।
आ योऽनयत् सधमा आर्यस्य, गव्या तृत्सुभ्यो अजगन् युधा नॄन् ॥ ७ ॥

दुराध्यो३ अदितिं स्रेवयन्तो-, ऽचेतसो वि जगृभ्रे परुष्णीम् ।
मह्नाविव्यक् पृथिवीं पत्यमानः, पशुष्कविरशयच्चायमानः ॥ ८ ॥

ईयुरर्थं न न्यर्थं परुष्णी-, माशुश्चनेदभिपित्वं जगाम ।
सुदास इन्द्रः सुतुकाँ अमित्रा-, नरन्धयन्मानुषे वध्रिवाचः ॥ ९ ॥

ईयुर्गावो न यवसादगोपा, यथाकृतमभि मित्रं चितासः ।
पृश्निगावः पृश्निनिप्रेषितासः, श्रुष्टिं चक्रुर्नियुतो रन्तयश्च ॥ १० ॥

एकं च यो विंशतिं च श्रवस्या, वैकर्णयोर्जनान् राजा न्यस्तः ।
दस्मो न सद्मन् नि शिशाति बर्हिः, शूरः सर्गमकृणोदिन्द्र एषाम् ॥ ११ ॥

अध श्रुतं कवषं वृद्धम-, प्स्वनु द्रुह्युं नि वृणग्वज्रबाहुः ।
वृणाना अत्र सख्याय सख्यं, त्वायन्तो ये अमदन्ननु त्वा ॥ १२ ॥

वि सद्यो विश्वा दृंहितान्येषा-, मिन्द्रः पुरः सहसा सप्त दर्दः ।
व्यानवस्य तृत्सवे गयं भाग्, जेष्म पूरुं विदथे मृध्रवाचम् ॥ १३ ॥

नि गव्यवोऽनवो द्रुह्यवश्च, षष्टिः शता सुषुपुः षट् सहस्रा ।
षष्टिर्वीरासो अधि षड् दुवोयु, विश्वेदिन्द्रस्य वीर्या कृतानि ॥ १४ ॥

इन्द्रेणैते तृत्सवो वेविषाणा, आपो न सृष्टा अधवन्त नीचीः ।
दुर्मित्रासः प्रकलविन्मिमाना, जहुर्विश्वानि भोजना सुदासे ॥ १५ ॥

अर्धं वीरस्य शृतपामनिन्द्रं, परा शर्धन्तं नुनुदे अभि क्षाम् ।
इन्द्रो मन्युं मन्युम्यो मिमाय, भेजे पथो वर्तनिं पत्यमानः ॥ १६ ॥

आध्रेण चित् तद्वेकं चकार, सिंह्यं चित् पेत्वेना जघान ।
अव स्रक्तीर्वेश्यावृश्चदिन्द्रः, प्रायच्छद् विश्वा भोजना सुदासे ॥ १७ ॥

शश्वन्तो हि शत्रवो रारधुष्टे, भेदस्य चिच्छर्धतो विन्द रन्धिम् ।
मर्ताँ एनः स्तुवतो यः कृणोति, तिग्मं तस्मिन् नि जहि वज्रमिन्द्र ॥ १८ ॥

आवदिन्द्रं यमुना तृत्सवश्च, प्रात्र भेदं सर्वताता मुषायत् ।
अजासश्च शिग्रवो यक्षवश्च, बलिं शीर्षाणि जभ्रुरश्व्यानि ॥ १९ ॥

न त इन्द्र सुमतयो न रायः, संचक्षे पूर्वा उषसो न नूत्नाः ।
देवकं चिन्मान्यमानं जघन्था-, ऽव त्मना बृहतः शम्बरं भेत् ॥ २० ॥

प्र ये गृहादममदुस्त्वाया, पराशरः शतयातुर्वसिष्ठः ।
न ते भोजस्य सख्यं मृषन्ता-, ऽधा सूरिभ्यः सुदिना व्युच्छान् ॥ २१ ॥

द्वे नप्तुर्देववतः शते गोर्, द्वा रथा वधूमन्ता सुदासः ।
अर्हन्नग्ने पैजवनस्य दानं, होतेव सद्म पर्येमि रेभन् ॥ २२ ॥

चत्वारो मा पैजवनस्य दानाः, स्मद्दिष्टयः कृशनिनो निरेके ।
ऋज्रासो मा पृथिविष्ठाः सुदासस्, तोकं तोकाय श्रवसे वहन्ति ॥ २३ ॥

यस्य श्रवो रोदसी अन्तरुर्वी, शीर्ष्णेशीर्ष्णे विबभाजा विभक्ता ।
सप्तेदिन्द्रं न स्रवतो गृणन्ति, नि युध्यामधिमशिशादभीके ॥ २४ ॥

इमं नरो मरुतः सश्चतानु, दिवोदासं न पितरं सुदासः ।
अविष्टना पैजवनस्य केतं, दूणाशं क्षत्रमजरं दुवोयु ॥ २५ ॥

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११ मैत्रावरुणिर्वसिष्ठः। इन्द्रः। त्रिष्टुप्।

यस्तिग्मशृङ्गो वृषभो न भीम, एकः कृष्टीश्च्यावयति प्र विश्वाः।
यः शश्वतो अदाशुषो गयस्य, प्रयन्तासि सुष्वितराय वेदः॥ १॥

त्वं ह त्यदिन्द्र कुत्समावः, शुश्रूषमाणस्तन्वा समर्ये।
दासं यच्छुष्णं कुयवं न्यस्मा, अरन्धय आर्जुनेयाय शिक्षन्॥ २॥

त्वं धृष्णो धृषता वीतहव्यं, प्रावो विश्वाभिरूतिभिः सुदासम्।
प्र पौरुकुत्सिं त्रसदस्युमावः, क्षेत्रसाता वृत्रहत्येषु पूरुम्॥ ३॥

त्वं नृभिर्नृमणो देववीतौ, भूरीणि वृत्रा हर्यश्व हंसि।
त्वं नि दस्युं चुमुरिं धुनिं चा-, ऽस्वापयो दभीतये सुहन्तु॥ ४॥

तव च्यौत्नानि वज्रहस्त तानि, नव यत् पुरो नवतिं च सद्यः।
निवेशने शततमाविवेषी-, रहञ्च वृत्रं नमुचिमुताहन्॥ ५॥

सना ता त इन्द्र भोजनानि, रातहव्याय दाशुषे सुदासे।
वृष्णे ते हरी वृषणा युनज्मि, व्यन्तु ब्रह्माणि पुरुशाक वाजम्॥ ६॥

मा ते अस्यां सहसावन् परिष्टा-, वघाय भूम हरिवः परादै।
त्रायस्व नोऽवृकेभिर्वरूथैस्, तव प्रियासः सूरिषु स्याम॥ ७॥

प्रियास इत् ते मघवन्नभिष्टौ, नरो मदेम शरणे सखायः।
नि तुर्वशं नि याद्वं शिशी-, ह्यतिथिग्वाय शंस्यं करिष्यन्॥ ८॥

सद्यश्चिन्नु ते मघवन्नभिष्टौ, नरः शंसन्त्युक्थशास उक्था।
ये ते हवेभिर्वि पणीँरदाश- न्नस्मान् वृणीष्व युज्याय तस्मै॥ ९॥

एते स्तोमा नरां नृतम तुभ्य-, मस्मद्र्यञ्चो ददतो मघानि।
तेषामिन्द्र वृत्रहत्ये शिवो भूः, सखा च शूरोऽविता च नृणाम्॥ १०॥

नू इन्द्र शूर स्तवमान ऊती, ब्रह्मजूतस्तन्वा वावृधस्व।
उप नो वाजान् मिमीह्युप स्तीन्, यूयं पात स्वस्तिभिः सदा नः॥ ११॥

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१० मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

उग्रो जज्ञे वीर्याय स्वधावा॑न्, चक्रि॒रपो॒ नर्यो॒ यत् करि॒ष्यन् ।
जग्मि॒र्युवा॑ नृ॒षद॑न॒मवो॑भिस्, त्रा॒ता न॒ इन्द्र॒ एन॑सो म॒हश्चि॑त् ॥ १ ॥

हन्ता॑ वृ॒त्रमिन्द्रः॒ शूशु॑वानः, प्रावी॒न्नु वी॒रो ज॑रि॒तार॑मू॒ती ।
कर्ता॑ सु॒दासे॒ अह॒ वा उ॑ लो॒कं, दाता॒ वसु॒ मुहु॒रा दा॒शुषे॑ भूत् ॥ २ ॥

यु॒ध्मो अ॑न॒र्वा ख॑ज॒कृत् स॒मद्वा॒, शूरः॑ सत्रा॒षाड् ज॒नुषे॒मषा॑ळ्हः ।
व्या॑स॒ इन्द्रः॒ पृत॑नाः॒ स्वोजा॒, अधा॒ विश्वं॑ शत्रू॒यन्तं॑ जघान ॥ ३ ॥

उ॒भे चि॑दिन्द्र॒ रोद॑सी महि॒त्वा-, ऽऽप॑प्राथ॒ तवि॑षीभिस्तुविष्मः ।
नि वज्र॒मिन्द्रो॒ हरि॑वा॒न् मिमि॑क्ष॒न्त्, सम॒न्धसा॒ मदे॑षु॒ वा उ॑वोच ॥ ४ ॥

वृषा॑ जजान॒ वृष॑णं॒ रणा॑य॒, तमु॑ चि॒न्नारी॒ नर्यं॑ ससूव ।
प्र यः से॑ना॒नीरध॒ नृभ्यो॒ अस्ती॒-, नः सत्वा॑ ग॒वेष॑णः॒ स धृ॒ष्णुः ॥ ५ ॥

नू चि॒त् स भ्रे॑षते॒ जनो॒ न रे॑षन्, मनो॒ यो अ॑स्य घो॒रमा॒विवा॑सात् ।
य॒ज्ञैर्य इन्द्रे॒ दध॑ते॒ दुवां॑सि॒, क्षय॒त् स रा॒य ऋ॑त॒पा ऋ॑ते॒जाः ॥ ६ ॥

यदि॑न्द्र॒ पूर्वो॒ अप॑राय॒ शिक्ष॒-, न्नय॒ज्ज्याया॒न् कनी॑यसो दे॒ष्णम् ।
अ॒मृत॒ इत् पर्या॑सीत दू॒र-, मा चि॑त्र॒ चित्र्यं॑ भरा र॒यिं नः॑ ॥ ७ ॥

यस्त॑ इन्द्र प्रि॒यो जनो॒ ददा॑श॒-, दस॑न्नि॒रेके॑ अद्रिवः॒ सखा॑ ते ।
व॒यं ते॑ अ॒स्यां सु॑म॒तौ चनि॑ष्ठाः, स्याम॒ वरू॑थे॒ अघ्न॑तो नृ॒पीतौ ॥ ८ ॥

ए॒ष स्तोमो॑ अचिक्रद॒द् वृषा॑ त, उ॒त स्ता॒मुर्म॑घवन्नक्रपिष्ट ।
रा॒यस्कामो॑ जरि॒तारं॑ त॒ आग॒न्, त्वम॒ङ्ग श॑क्र॒ वस्व॒ आ श॑को नः ॥ ९ ॥

स न॑ इन्द्र॒ त्वय॑ताया इ॒षे धा॒स्, त्मना॑ च॒ ये म॒घवा॑नो जु॒नन्ति॑ ।
वस्वी॒ षु ते॑ जरि॒त्रे अ॑स्तु श॒क्तिर्, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ १० ॥

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१० मैत्रावरुणिर्वसिष्ठः। इन्द्रः। त्रिष्टुप्।

असावि देवं गोऋजीकमन्धो, न्यस्मिन्निन्द्रो जनुषेमुवोच।
बोधामसि त्वा हर्यश्व यज्ञैर्, बोधा नः स्तोममन्धसो मदेषु ॥ १ ॥

प्र यन्ति यज्ञं विपयन्ति बर्हिः, सोममादो विदथे दुध्रवाचः।
न्यु भ्रियन्ते यशसो गृभादा, दूरउपब्दो वृषणो नृषाचः ॥ २ ॥

त्वमिन्द्र स्रवितवा अपस्कः, परिष्ठिता अहिना शूर पूर्वीः।
त्वद् वावक्रे रथ्योई न धेना, रेजन्ते विश्वा कृत्रिमाणि भीषा ॥ ३ ॥

भीमो विवेषायुधेभिरेषा-, मपांसि विश्वा नर्याणि विद्वान्।
इन्द्रः पुरो जर्हृषाणो वि दूधोद्, वि वज्रहस्तो महिना जघान ॥ ४ ॥

न यातव इन्द्र जूजुवुर्नो, न वन्दना शविष्ठ वेद्याभिः।
स शर्धदर्यो विषुणस्य जन्तोर्, मा शिश्नदेवा अपि गुर्ऋतं नः ॥ ५ ॥

अभि क्रत्वेन्द्र भूरध ज्मन्, न ते विव्यङ् महिमानं रजांसि।
स्वेना हि वृत्रं शवसा जघन्थ, न शत्रुरन्तं विविदद् युधा ते ॥ ६ ॥

देवाश्चित् ते असुर्याय पूर्वे-, ऽनु क्षत्राय ममिरे सहांसि।
इन्द्रो मघानि दयते विषह्ये-, न्द्रं वाजस्य जोहुवन्त सातौ ॥ ७ ॥

कीरिश्चिद्धि त्वामवसे जुहावे-, शानमिन्द्र सौभगस्य भूरेः।
अवो बभूथ शतमूते अस्मे, अभिक्षत्तुस्त्वावतो वरूता ॥ ८ ॥

सखायस्त इन्द्र विश्वह स्याम, नमोवृधासो महिना तरुत्र।
वन्वन्तु स्मा तेऽवसा समीके-, ऽभीतिमर्यो वनुषां शवांसि ॥ ९ ॥

स न इन्द्र त्वयताया इषे धास्, त्मना च ये मघवानो जुनन्ति।
वस्वी षु ते जरित्रे अस्तु शक्तिर्, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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९ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । विराट्, ९ त्रिष्टुप् ।

पिबा सोमंमिन्द्र मन्दंतु त्वा, यं ते सुषाव हर्यश्वाद्रिः ।
सोतुर्बाहुभ्यां सुयंतो नार्वा ॥ १ ॥

यस्ते मदो युज्यश्चारुरस्ति, येन वृत्राणि हर्यश्व हंसि ।
स त्वामिन्द्र प्रभूवसो ममत्तु ॥ २ ॥

बोधा सु मे मघवन् वाचमेमां, यां ते वसिष्ठो अर्चति प्रशस्तिम् ।
इमा ब्रह्म सधमादे जुषस्व ॥ ३ ॥

श्रुधी हवं विपिपानस्याद्रेर्, बोधा विप्रस्यार्चतो मनीषाम् ।
कृष्वा दुवांस्यन्तमा सचेमा ॥ ४ ॥

न ते गिरो अपि मृष्ये तुरस्य, न सुष्टुतिमसुर्यस्य विद्वान् ।
सदा ते नाम स्वयशो विवक्मि ॥ ५ ॥

भूरि हि ते सवना मानुषेषु, भूरि मनीषी हवते त्वामित् ।
मारे अस्मन्मघवञ्ज्योक् कः ॥ ६ ॥

तुभ्येदिमा सवना शूर विश्वा, तुभ्यं ब्रह्माणि वर्धना कृणोमि ।
त्वं नृभिर्हव्यो विश्वधासि ॥ ७ ॥

नू चिन्नु ते मन्यमानस्य दस्मो-, दश्नुवन्ति महिमानमुग्र ।
न वीर्यमिन्द्र ते न राधः ॥ ८ ॥

ये च पूर्व ऋषयो ये च नूत्ना, इन्द्र ब्रह्माणि जनयन्त विप्राः ।
अस्मे ते सन्तु सख्या शिवानि, यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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६ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

उदु ब्रह्माण्यैरत श्रवस्ये-, न्द्रं समर्ये महया वसिष्ठ ।
आ यो विश्वानि शवसा तताना-, पश्रोता म ईवतो वचांसि ॥ १ ॥

अया॑मि॒ घोष॑ इन्द्र दे॒वजा॑मि-, रिर॒ज्यन्त॒ यच्छु॒रुधो॒ विवा॑चि ।
न॒हि स्वमायु॑श्चिकि॒ते जने॑षु, तानीदंहां॒स्यति॑ पर्ष्य॒स्मान् ॥ २ ॥

यु॒जे रथं॑ ग॒वेष॑णं॒ हरि॑भ्या-, मुप॒ ब्रह्मा॑णि जुजुषा॒णम॑स्थुः ।
वि बा॑धिष्ट॒ स्य रोद॑सी महि॒त्वे-, न्द्रो॑ वृ॒त्राण्य॑प्र॒ती ज॑घ॒न्वान् ॥ ३ ॥

आप॑श्चित् पिप्युः स्त॒र्यो॒३ न गावो॒, नक्ष॑न्नृ॒तं ज॑रि॒तार॑स्त इन्द्र ।
या॒हि वा॒युर्न नि॒युतो॑ नो॒ अच्छा॒, त्वं हि धी॒भिर्दय॑से॒ वि वाजा॑न् ॥ ४ ॥

ते त्वा॒ मदा॑ इन्द्र मादयन्तु, शु॒ष्मिणं॑ तुवि॒राध॑सं जरि॒त्रे ।
एको॑ देव॒त्रा दय॑से॒ हि मर्ता॑-, न॒स्मिञ्छू॑र॒ सव॑ने मादयस्व ॥ ५ ॥

ए॒वेदिन्द्रं॒ वृष॑णं॒ वज्र॑बाहुं, वसि॑ष्ठासो अ॒भ्य॑र्चन्त्य॒र्कैः ।
स नः॑ स्तु॒तो वी॒रव॑द् धातु॒ गोम॑द्, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ६ ॥

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६ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

योनि॑ष्ट इन्द्र॒ सद॑ने अकारि॒, तमा नृभिः॑ पुरुहूत॒ प्र या॑हि ।
अस॒ो यथा॑ नोऽवि॒ता वृ॒धे च॒, ददो॒ वसू॑नि म॒मद॑श्च॒ सोमैः॑ ॥ १ ॥

गृ॒भी॒तं ते॒ मन॑ इन्द्र द्वि॒बर्हाः॑, सु॒तः सोमः॒ परि॑षिक्ता॒ मधू॑नि ।
विसृ॑ष्टधेना भरते सुवृ॒क्ति-, रि॒यमिन्द्रं॒ जोहु॑वती मनी॒षा ॥ २ ॥

आ नो॑ दि॒व आ पृ॑थि॒व्या ऋ॑जीषि-, न्नि॒दं ब॒र्हिः सो॑म॒पेया॑य याहि ।
वह॑न्तु त्वा॒ हर॑यो म॒द्र्य॑ञ्च-, माङ्गू॒षमच्छा॑ त॒वसं॒ मदा॑य ॥ ३ ॥

आ नो॒ विश्वा॑भिरू॒तिभिः॑ स॒जोषा॒, ब्रह्म॑ जुषा॒णो ह॑र्यश्व याहि ।
वरी॑वृज॒त् स्थवि॑रेभिः सुशिप्रा॒-, ऽस्मे दध॒द् वृष॑णं॒ शुष्म॑मिन्द्र ॥ ४ ॥

ए॒ष स्तोमो॑ म॒ह उ॒ग्राय॒ वाहे॑, धु॒री॒३वात्यो॒ न वा॒जय॑न्नधायि ।
इन्द्र॑ त्वा॒यम॒र्क ई॑ट्टे॒ वसू॑नां, दि॒वी॑व॒ द्याम॑धि॒ नः॒ श्रोम॑तं धाः ॥ ५ ॥

ए॒वा न॑ इन्द्र॒ वार्य॑स्य पूर्धि॒, प्र ते॑ म॒हीं सु॑म॒तिं वे॑विदाम ।
इषं॑ पिन्व म॒घव॑द्भ्यः सु॒वीरां॑, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ६ ॥

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६ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

आ ते॑ मुह इ॑न्द्रोत्युग्र, सम॑न्यवो यत् सुमर॑न्त सेनाः ।
पता॑ति दिद्युन्नर्य॑स्य बाहोर्, मा ते॒ मनो॑ विष्वुद्र्य१॒ग्वि चा॑रीत् ॥ १ ॥

नि दु॒र्ग इ॑न्द्र श्नथिह्यमित्राँ-, अ॒भि ये नो॒ मर्ता॑सो अ॒मन्ति॑ ।
आ॒रे तं शंसं॑ कृणुहि निनित्सो-, रा नो॑ भर सं॒भरं॑णं वसू॑नाम् ॥ २ ॥

श॒तं ते॑ शिप्रिन्नूतयः॑ सुदासे॑, सहस्रं॒ शंसा॑ उत रा॒तिर॑स्तु ।
ज॒हि वध॑र्वनुषो॒ मर्त्य॑स्या-, ऽस्मे द्यु॒म्नमधि॒ रत्नं॑ च धेहि ॥ ३ ॥

त्वाव॑तो॒ ही॑न्द्र॒ क्रत्वे॒ अस्मि॒, त्वाव॑तोऽवि॒तुः शू॑र रा॒तौ ।
विश्वेदहा॑नि तविषीव उग्रँ, ओकः॑ कृणुष्व हरिवो॒ न म॑र्धीः ॥ ४ ॥

कुत्सा॑ ए॒ते हर्य॑श्वाय शू॒ष-, मिन्द्रे॒ सहो॑ देवजू॑तमिया॒नाः ।
स॒त्रा कृ॑धि सु॒हना॑ शूर वृ॒त्रा, व॒यं तरु॑त्राः सनुयाम॒ वाज॑म् ॥ ५ ॥

ए॒वा न॑ इन्द्र॒ वार्य॑स्य पूर्धि, प्र ते॑ म॒हीं सु॑म॒तिं व॑विदाम ।
इषं॑ पिन्व म॒घव॑द्भ्यः सु॒वीरां॑, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

न सोम॒ इन्द्र॒मसु॑तो ममाद , नाब्र॑ह्माणो म॒घवा॑नं सु॒तासः॑ ।
तस्मा॑ उ॒क्थं ज॑नये॒ यज्जुजो॑ष-, न्नृ॒वन्नवी॑यः शृ॒णव॒द् यथा॑ नः ॥ १ ॥

उ॒क्थउ॑क्थे॒ सोम॒ इन्द्रं॑ ममाद, नी॒थेनी॑थे म॒घवा॑नं सु॒तासः॑ ।
यदीं॑ स॒बाधः॑ पि॒तरं॒ न पु॒त्राः, स॑मा॒नद॑क्षा॒ अव॑से॒ हव॑न्ते ॥ २ ॥

च॒कार॒ ता कृ॒णव॑न्नू॒नम॒न्या, यानि॑ ब्रु॒वन्ति॑ वे॒धसः॑ सु॒तेषु॑ ।
जनी॑रिव॒ पति॒रेकः॑ समा॒नो, नि मा॑मृजे॒ पुर॒ इन्द्रः॒ सु सर्वाः॑ ॥ ३ ॥

ए॒वा तमा॑हुरु॒त शृ॑ण्व॒ इन्द्र॒, एको॑ विभ॒क्ता त॒रणि॑र्म॒घाना॑म् ।
मि॒थस्तुर॑ ऊ॒तयो॒ यस्य॑ पू॒र्वी-, र॒स्मे भ॒द्राणि॑ सश्चत प्रि॒याणि॑ ॥ ४ ॥

एवा वसिष्ठ इन्द्रमूतये नॄन्, कृष्टीनां वृषभं सुते गृणाति ।
सहस्रिण उप नो माहि वाजान्, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

(२७)

५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

इन्द्रं नरो नेमधिता हवन्ते, यत् पार्या युनजते धियस्ताः ।
शूरो नृषाता शवसश्चकान, आ गोमति व्रजे भजा त्वं नः ॥ १ ॥

य इन्द्र शुष्मो मघवन् ते अस्ति, शिक्षा सखिभ्यः पुरुहूत नृभ्यः ।
त्वं हि दृळ्हा मघवन् विचेता, अपा वृधि परिवृतं न राधः ॥ २ ॥

इन्द्रो राजा जगतश्चर्षणीना-, मधि क्षमि विषुरूपं यदस्ति ।
ततो ददाति दाशुषे वसूनि, चोदद् राध उपस्तुतश्चिदर्वाक् ॥ ३ ॥

नू चिन्न इन्द्रो मघवा सहूती, दानो वाजं नि यमते न ऊती ।
अनूना यस्य दक्षिणा पीपाय, वामं नृभ्यो अभिवीता सखिभ्यः ॥ ४ ॥

नू इन्द्र राये वरिवस्कृधी न, आ ते मनो ववृत्याम मघाय ।
गोमदश्वावद् रथवद् व्यन्तो, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

ब्रह्मा ण इन्द्रोप याहि विद्वा-, नर्वाञ्चस्ते हरयः सन्तु युक्ताः ।
विश्वे चिद्धि त्वा विहवन्त मर्ता, अस्माकमिच्छृणुहि विश्वमिन्व ॥ १ ॥

हवं त इन्द्र महिमा व्यानड्, ब्रह्म यत् पासि शवसिन्नृषीणाम् ।
आ यद् वज्रं दधिषे हस्त उग्र, घोरः सन् क्रत्वा जनिष्ठा अषाळ्हः ॥ २ ॥

तव प्रणीतीन्द्र जोहुवाना-न्त्, सं यन्नॄन् न रोदसी निनेथ ।
महे क्षत्राय शवसे हि जज्ञे-, ऽतूतुजिं चित् तूतुजिरशिश्नत् ॥ ३ ॥

एभिर्न इन्द्राहभिर्दशस्य, दुर्मित्रासो हि क्षितयः पवन्ते ।
प्रति यच्चष्टे अनृतमनेना, अव द्विता वरुणो मायी नः सात् ॥ ४ ॥

वोचेमेदिन्द्रं मघवानमेनं, महो रायो राधसो यद् ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

अयं सोम इन्द्र तुभ्यं सुन्व, आ तु प्र याहि हरिवस्तदोकाः ।
पिबा त्वस्य सुषुतस्य चारोर्, ददो मघानि मघवन्नियानः ॥ १ ॥

ब्रह्मन् वीर ब्रह्मकृतिं जुषाणो-, ऽर्वाचीनो हरिभिर्याहि तूयम् ।
अस्मिन्नू षु सवने मादयस्वो-, प ब्रह्माणि शृणव इमा नः ॥ २ ॥

का ते अस्त्यरंकृतिः सूक्तैः, कदा नूनं ते मघवन् दाशेम ।
विश्वा मतीरा ततने त्वाया-, ऽधा म इन्द्र शृणवो हवेमा ॥ ३ ॥

उतो घा ते पुरुष्या इदासन्, येषां पूर्वेषामशृणोर्ऋषीणाम् ।
अधाहं त्वा मघवञ्जोहवीमि, त्वं न इन्द्रासि प्रमतिः पितेव ॥ ४ ॥

वोचेमेदिन्द्रं मघवानमेनं, महो रायो राधसो यद् ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । त्रिष्टुप् ।

आ नो देव शवसा याहि शुष्मिन्, भवा वृध इन्द्र रायो अस्य ।
महे नृम्णाय नृपते सुवज्र, महि क्षत्राय पौंस्याय शूर ॥ १ ॥

हवन्त उ त्वा हव्यं विवाचि, तनूषु शूराः सूर्यस्य सातौ ।
त्वं विश्वेषु सेन्यो जनेषु, त्वं वृत्राणि रन्धया सुहन्तु ॥ २ ॥

अहा यदिन्द्र सुदिना व्युच्छान्, दधो यत् केतुमुपमं समत्सु ।
न्य१ग्निः सीददसुरो न होता, हुवानो अत्र सुभगाय देवान् ॥ ३ ॥

वयं ते त इन्द्र ये च देव, स्तवन्त शूर ददतो मघानि ।
यच्छा सूरिभ्य उपमं वरूथं, स्वाभुवो जरणामश्नवन्त ॥ ४ ॥

वोचेमेदिन्द्रं मघवानमेनं, महो रायो राधसो यद् ददन्नः ।
यो अर्चतो ब्रह्मकृतिमविष्ठो, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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१२ मैत्रावरुणिर्वसिष्ठः । इन्द्रः । गायत्री, १०–१२ विराट् ।

प्र व इन्द्राय मादनं, हर्यश्वाय गायत । सखायः सोमपाव्ने ॥ १ ॥

शंसेदुक्थं सुदानव, उत द्युक्षं यथा नरः । चकृमा सत्यराधसे ॥ २ ॥

त्वं न इन्द्र वाजयुस्, त्वं गव्युः शतक्रतो । त्वं हिरण्ययुर्वसो ॥ ३ ॥

वयमिन्द्र त्वायवो-, ऽभि प्र णोनुमो वृषन् । विद्धी त्व१स्य नो वसो ॥ ४ ॥

मा नो निदे च वक्तवे-, ऽर्यो रन्धीरराव्णे । त्वे अपि क्रतुर्मम ॥ ५ ॥

त्वं वर्मासि सप्रथः, पुरोयोधश्च वृत्रहन् । त्वया प्रति ब्रुवे युजा ॥ ६ ॥

महाँ उतासि यस्य ते-, ऽनु स्वधावरी सहः । मम्नाते इन्द्र रोदसी ॥ ७ ॥

तं त्वा मरुत्वती परि, भुवद् वाणी सयावरी । नक्षमाणा सह द्युभिः ॥ ८ ॥

ऊर्ध्वासस्त्वान्विन्दवो, भुवन् दस्ममुप द्यवि । सं ते नमन्त कृष्टयः ॥ ९ ॥

प्र वो महे महिवृधे भरध्वं, प्रचेतसे प्र सुमतिं कृणुध्वम् ।
विशः पूर्वीः प्र चरा चर्षणिप्राः ॥ १० ॥

उरुव्यचसे महिने सुवृक्ति-, मिन्द्राय ब्रह्म जनयन्त विप्राः ।
तस्य व्रतानि न मिनन्ति धीराः ॥ ११ ॥

इन्द्रं वाणीरनुत्तमन्युमेव, सत्रा राजानं दधिरे सहध्यै ।
हर्यश्वाय बर्हया समापीन् ॥ १२ ॥

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२७ (१–२५) मैत्रावरुणिर्वसिष्ठः, २६ पूर्वार्धर्चस्य शक्तिर्वासिष्ठो वा (शाट्यायने ब्राह्मणे), २६–२७ शक्तिर्वासिष्ठो वा (ताण्डके ब्राह्मणे)। इन्द्रः। प्रगाथः–(बृहती, सतोबृहती), ३ द्विपदा विराट्।

मो षु त्वा॑ वा॒घत॑श्च॒ना-, ऽऽरे अ॒स्मन्नि री॑रमन्।
आ॒रात्ता॑च्चित् सध॒माद॑ं न॒ आ ग॑ही-, ह वा॒ सन्नुप॑ श्रुधि ॥ १ ॥

इ॒मे हि ते॑ ब्रह्म॒कृत॑ः सु॒ते सचा॑, मधौ॒ न मक्ष॒ आस॑ते।
इन्द्रे॒ काम॑ं जरि॒तारो॑ वसू॒यवो॒, रथे॒ न पाद॑मा द॑धुः ॥ २ ॥

रा॒यस्का॑मो॒ वज्र॑हस्तं सु॒दक्षि॑णं, पु॒त्रो न पि॒तर॑ं हुवे ॥ ३ ॥

इ॒म इन्द्रा॑य सुन्विरे॒, सोमा॑सो॒ दध्या॑शिरः।
ताँ आ मदा॑य वज्रहस्त पी॒तये॒, हरि॑भ्यां या॒ह्योक॒ आ ॥ ४ ॥

श्रव॒च्छ्रुत्क॑र्ण ईयते॒ वसू॑नां, नू चि॒न्नो म॑र्धिष॒द् गिर॑ः।
स॒द्यश्चि॒द् यः स॒हस्रा॑णि श॒ता दद॒-, न्नकि॒र्दित्स॑न्त॒मा मि॑नत् ॥ ५ ॥

स वी॒रो अप्र॑तिष्कुत॒, इन्द्रे॑ण शूशुवे॒ नृभि॑ः।
यस्ते॑ ग॒भी॒रा सव॑नानि वृत्रहन्॒-, सु॒नोत्या च॒ धाव॑ति ॥ ६ ॥

भवा॒ वरू॑थं मघवन् म॒घोनां॒, यत् स॒मजा॑सि॒ शर्ध॑तः।
वि त्वाह॑तस्य॒ वेद॑नं भजेम॒-, ह्या दू॒णाशो॑ भरा॒ गय॑म् ॥ ७ ॥

सु॒नोता॑ सोम॒पाव्ने॒, सोम॒मिन्द्रा॑य व॒ज्रिणे॑।
पच॑ता प॒क्तीरव॑से कृणु॒ध्वमित्, पृ॒णन्नित् पृ॑ण॒ते मय॑ः ॥ ८ ॥

मा स्रे॑धत सोमिनो॒ दक्ष॑ता म॒हे, कृ॒णु॒ध्वं रा॒य आ॒तुजे॑।
त॒रणि॒रिज्ज॑यति॒ क्षेति॒ पुष्य॑ति॒, न दे॒वास॑ः कव॒त्नवे॑ ॥ ९ ॥

नकि॑ः सु॒दासो॒ रथ॒ं, पर्या॑स॒ न री॑रमत्।
इन्द्रो॒ यस्या॑वि॒ता यस्य॑ म॒रुतो॒, गम॒त् स गोम॑ति व्र॒जे ॥ १० ॥

गम॒द् वाज॑ं वा॒जय॑न्निन्द्र॒ मर्त्यो॑, यस्य॒ त्वम॑वि॒ता भुव॑ः।
अ॒स्माकं॑ बोध्यवि॒ता रथा॑ना-, म॒स्माक॑ं शूर नृ॒णाम् ॥ ११ ॥

उदिद्न्वस्य रिच्यते-, ऽशो धनं न जिग्युषः ।
य इन्द्रो हरिवान् न दभन्ति तं रिपो, दक्षं दधाति सोमिनि ॥ १२ ॥

मन्त्रमखर्वं सुधितं सुपेशसं, दधात यज्ञियेष्वा ।
पूर्वीश्चन प्रसितयस्तरन्ति तं, य इन्द्रे कर्मणा भुवत् ॥ १३ ॥

कस्तमिन्द्र त्वावसु-, मा मर्त्यो दधर्षति ।
श्रद्धा इत् ते मघवन् पार्ये दिवि, वाजी वाजं सिषासति ॥ १४ ॥

मघोनः स्म वृत्रहत्येषु चोदय, ये ददति प्रिया वसु ।
तव प्रणीती हर्यश्व सूरिभिर्, विश्वा तरेम दुरिता ॥ १५ ॥

तवेदिन्द्रावमं वसु, त्वं पुष्यसि मध्यमम् ।
सत्रा विश्वस्य परमस्य राजसि, नकिष्ट्वा गोषु वृण्वते ॥ १६ ॥

त्वं विश्वस्य धनदा असि श्रुतो, य ईं भवन्त्याजयः ।
तवायं विश्वः पुरुहूत पार्थिवो-, ऽवस्युर्नाम भिक्षते ॥ १७ ॥

यदिन्द्र यावतस्त्व-, मेतावदहमीशीय ।
स्तोतारमिद् दिधिषेय रदावसो, न पापत्वाय रासीय ॥ १८ ॥

शिक्षेयमिन्महयते दिवेदिवे, राय आ कुहचिद्विदे ।
नहि त्वदन्यन्मघवन् न आप्यं, वस्यो अस्ति पिता चन ॥ १९ ॥

तरणिरित् सिषासति, वाजं पुरंध्या युजा ।
आ व इन्द्रं पुरुहूतं नमे गिरा, नेमिं तष्टेव सुद्र्वम् ॥ २० ॥

न दुष्टुती मर्त्यो विन्दते वसु, न स्रेधन्तं रयिर्नशत् ।
सुशक्तिरिन्मघवन् तुभ्यं मावते, देष्णं यत् पार्ये दिवि ॥ २१ ॥

अभि त्वा शूर नोनुमो-, ऽदुग्धा इव धेनवः ।
ईशानमस्य जगतः स्वर्दृश-, मीशानमिन्द्र तस्थुषः ॥ २२ ॥

न त्वावाँ अन्यो दिव्यो न पार्थिवो, न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो, गव्यन्तस्त्वा हवामहे ॥ २३ ॥

अभी षतस्तदा भरे-, न्द्र ज्यायः कनीयसः ।
पुरूवसुर्हि मघवन् सनादसि, भरेभरे च हव्यः ॥ २४ ॥

परा शुदस्व मघवन्नमित्रान्, सुवेदा नो वसू कृधि ।
अस्माकं बोध्यविता महाधने, भवा वृधः सखीनाम् ॥ २५ ॥

इन्द्र क्रतुं न आ भर, पिता पुत्रेभ्यो यथा ।
शिक्षा णो अस्मिन् पुरुहूत यामनि, जीवा ज्योतिरशीमहि ॥ २६ ॥

मा नो अज्ञाता वृजना दुराध्यो३, माशिवासो अव क्रमुः ।
त्वया वयं प्रवतः शश्वतीरपो-, ऽति शूर तरामसि ॥ २७ ॥

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१४ (१–९) मैत्रावरुणिर्वसिष्ठः, १०–१४ वसिष्ठपुत्राः । १–९ वसिष्ठपुत्राः इन्द्रो वा; १०–१४ वसिष्ठः । त्रिष्टुप् ।

श्वित्यञ्चो मा दक्षिणतस्कपर्दा, धियंजिन्वासो अभि हि प्रमन्दुः ।
उत्तिष्ठन् वोचे परि बर्हिषो नॄन्, न मे दूरादवितवे वसिष्ठाः ॥ १ ॥

दूरादिन्द्रमनयन्ना सुतेन, तिरो वैशन्तमति पान्तमुग्रम् ।
पाशद्युम्नस्य वायतस्य सोमात्, सुतादिन्द्रोऽवृणीता वसिष्ठान् ॥ २ ॥

एवेन्नु कं सिन्धुमेभिस्ततारे-, वेन्नु कं भेदमेभिर्जघान ।
एवेन्नु कं दाशराज्ञे सुदासं, प्रावदिन्द्रो ब्रह्मणा वो वसिष्ठाः ॥ ३ ॥

जुष्टी नरो ब्रह्मणा वः पितॄणा-, मक्षमव्ययं न किला रिषाथ ।
यच्छक्वरीषु बृहता रवेणे-, न्द्रे शुष्ममदधाता वसिष्ठाः ॥ ४ ॥

उद् द्यामिवेत् तृष्णजो नाथितासो-, ऽदीधयुर्दाशराज्ञे वृतासः ।
वसिष्ठस्य स्तुवत इन्द्रो अश्रो-, दुरुं तृत्सुभ्यो अकृणोदु लोकम् ॥ ५ ॥

दण्डा इवेद् गोअजनास आसन्, परिच्छिन्ना भरता अर्भकासः ।
अभवच्च पुरएता वसिष्ठ, आदित् तृत्सूनां विशो अप्रथन्त ॥ ६ ॥

त्रयः कृण्वन्ति भुवनेषु रेतस्, तिस्रः प्रजा आर्या ज्योतिरग्राः ।
त्रयो घर्मास उषसं सचन्ते, सर्वाँ इत् ताँ अनु विदुर्वसिष्ठाः ॥ ७ ॥

सूर्यस्येव वक्षथो ज्योतिरेषां, समुद्रस्येव महिमा गभीरः ।
वातस्येव प्रजवो नान्येन, स्तोमो वसिष्ठा अन्वेतवे वः ॥ ८ ॥

त इन्निण्यं हृदयस्य प्रकेतैः, सहस्रवल्शमभि सं चरन्ति ।
यमेन ततं परिधिं वयन्तो-, ऽप्सरस उप सेदुर्वसिष्ठाः ॥ ९ ॥

विद्युतो ज्योतिः परि संजिहानं, मित्रावरुणा यदपश्यतां त्वा ।
तत् ते जन्मोतैकं वसिष्ठा-, ऽगस्त्यो यत् त्वा विश आजभार ॥ १० ॥

उतासि मैत्रावरुणो वसिष्ठो-, र्वश्या ब्रह्मन् मनसोऽधि जातः ।
द्रप्सं स्कन्नं ब्रह्मणा दैव्येन, विश्वे देवाः पुष्करे त्वाददन्त ॥ ११ ॥

स प्रकेत उभयस्य प्रविद्वान्त्, सहस्रदान उत वा सदानः ।
यमेन ततं परिधिं वयिष्य-, न्नप्सरसः परि जज्ञे वसिष्ठः ॥ १२ ॥

सत्रे ह जातविषिता नमोभिः, कुम्भे रेतः सिषिचतुः समानम् ।
ततो ह मान उदियाय मध्यात्, ततो जातमृषिमाहुर्वसिष्ठम् ॥ १३ ॥

उक्थभृतं सामभृतं बिभर्ति, ग्रावाणं बिभ्रत् प्र वदात्यग्रे ।
उपैनमाध्वं सुमनस्यमाना, आ वो गच्छाति प्रतृदो वसिष्ठः ॥ १४ ॥

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२५ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः, १६ अहिः, १७ अहिर्बुध्न्यः । द्विपदा विराट्, २२-२५ त्रिष्टुप् ।

प्र शुक्रैतु देवी मनीषा, अस्मत् सुतष्टो रथो न वाजी ॥ १ ॥

विदुः पृथिव्या दिवो जनित्रं, शृण्वन्त्यापो अध क्षरन्तीः ॥ २ ॥

आपश्चिदस्मै पिन्वन्त पृथ्वीर्, वृत्रेषु शूरा मंसन्त उग्राः ॥ ३ ॥

आ धूर्ष्वस्मै दधाताश्वा-, निन्द्रो न वज्री हिरण्यबाहुः ॥ ४ ॥

अभि प्र स्थाताहेव यज्ञं, यातेव पत्मन् त्मना हिनोत ॥ ५ ॥

त्मना समत्सु हिनोत यज्ञं, दधात केतुं जनाय वीरम् ॥ ६ ॥

उदस्य शुष्माद् भानुर्नार्त, बिभर्ति भारं पृथिवी न भूम ॥ ७ ॥

ह्वयामि देवाँ अयातुरग्ने, साधन्नृतेन धियं दधामि ॥ ८ ॥

अभि वो देवीं धियं दधिध्वं, प्र वो देवत्रा वाचं कृणुध्वम् ॥ ९ ॥

आ चष्ट आसां पाथो नदीनां, वरुण उग्रः सहस्रचक्षाः ॥ १० ॥

राजा राष्ट्रानां पेशो नदीना-, मनुत्तमस्मै क्षत्रं विश्वायु ॥ ११ ॥

अविष्टो अस्मान् विश्वासु विक्ष्व-, द्युं कृणोत शंसं निनित्सोः ॥ १२ ॥

व्येतु दिद्युद् द्विषामशेवा, युयोत विष्वग्रपस्तनूनाम् ॥ १३ ॥

अवीन्नो अग्निर्हव्यान्नमोभिः, प्रेष्ठो अस्मा अधायि स्तोमः ॥ १४ ॥

सजूर्देवेभिरपां नपातं, सखायं कृध्वं शिवो नो अस्तु ॥ १५ ॥

अब्जामुक्थैरहिं गृणीषे, बुध्ने नदीनां रजःसु षीदन् ॥ १६ ॥

मा नोऽहिर्बुध्न्यो रिषे धान्, मा यज्ञो अस्य स्रिधदृतायोः ॥ १७ ॥

उत न एषु नृषु श्रवो धुः, प्र राये यन्तु शर्धन्तो अर्यः ॥ १८ ॥

तपन्ति शत्रुं स्वर्ण भूमा, महासेनासो अमेभिरेषाम् ॥ १९ ॥

आ यन्नः पत्नीर्गमन्त्यच्छा, त्वष्टा सुपाणिर्दधातु वीरान् ॥ २० ॥

प्रति नः स्तोमं त्वष्टा जुषेत, स्यादस्मे अरमतिर्वसूयुः ॥ २१ ॥

ता नो रासन् रातिषाचो वसू-, न्या रोदसी वरुणानी शृणोतु ।
वरूत्रीभिः सुशरणो नो अस्तु, त्वष्टा सुदत्रो वि दधातु रायः ॥ २२ ॥

तन्नो रायः पर्वतास्तन्न आपस्, तद् रातिषाच ओषधीरुत द्यौः ।
वनस्पतिभिः पृथिवी सजोषा, उभे रोदसी परि पासतो नः ॥ २३ ॥

अनु तदुर्वी रोदसी जिहाता-, मनु द्युक्षो वरुण इन्द्रसखा ।
अनु विश्वे मरुतो ये सहासो, रायः स्याम धरुणं धियध्यै ॥ २४ ॥

तन्न इन्द्रो वरुणो मित्रो अग्नि-, राप ओषधीर्वनिनो जुषन्त ।
शर्मन्त् स्याम मरुतामुपस्थे, यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

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१५ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

शं न॑ इन्द्राग्नी भ॑वताम॒वो॑भिः॒, शं न॒ इन्द्रा॒वरु॑णा रा॒तह॑व्या ।
शमिन्द्रा॒सोमा॑ सुवि॒ताय॒ शं योः, शं न॒ इन्द्रा॑पू॒षणा॒ वाज॑सातौ ॥ १ ॥

शं नो॒ भगः॒ शमु॑ नः॒ शंसो॑ अस्तु॒, शं नः॒ पुरं॑धिः॒ शमु॑ सन्तु॒ रायः॑ ।
शं नः॑ स॒त्यस्य॑ सु॒यम॑स्य॒ शंसः॒, शं नो॑ अर्य॒मा पु॑रुजा॒तो अ॑स्तु ॥ २ ॥

शं नो॑ धा॒ता शमु॑ ध॒र्ता नो॑ अस्तु॒, शं न॑ उरू॒ची भ॑वतु स्व॒धाभिः॑ ।
शं रोद॑सी बृह॒ती शं नो॒ अद्रिः॒, शं नो॑ दे॒वानां॑ सु॒हवा॑नि सन्तु ॥ ३ ॥

शं नो॑ अ॒ग्निर्ज्योति॑रनीको अस्तु॒, शं नो॑ मि॒त्रावरु॑णाव॒श्विना॒ शम् ।
शं नः॑ सु॒कृतां॑ सुकृ॒तानि॑ सन्तु॒, शं न॑ इषि॒रो अ॒भि वा॑तु॒ वातः॑ ॥ ४ ॥

शं नो॒ द्यावा॑पृथि॒वी पू॒र्वहू॑तौ॒, शम॒न्तरि॑क्षं दृ॒शये॑ नो अस्तु ।
शं न॒ ओष॑धीर्व॒निनो॑ भवन्तु॒, शं नो॒ रज॑स॒स्पति॑रस्तु जि॒ष्णुः ॥ ५ ॥

शं न॒ इन्द्रो॒ वसु॑भिर्दे॒वो अ॑स्तु॒, शमा॑दि॒त्येभि॒र्वरु॑णः सु॒शंसः॑ ।
शं नो॑ रु॒द्रो रु॒द्रेभि॒र्जला॑षः॒, शं न॒स्त्वष्टा॒ ग्नाभि॑रि॒ह शृ॑णोतु ॥ ६ ॥

शं नः॒ सोमो॑ भवतु॒ ब्रह्म॒ शं नः॒, शं नो॒ ग्रावा॑णः॒ शमु॑ सन्तु य॒ज्ञाः ।
शं नः॒ स्वरू॑णां मि॒तयो॑ भवन्तु॒, शं नः॑ प्र॒स्वः१॒ शम्व॑स्तु॒ वेदिः॑ ॥ ७ ॥

शं नः॒ सूर्य॑ उरु॒चक्षा॒ उदे॑तु॒, शं न॒श्चत॑स्रः प्र॒दिशो॑ भवन्तु ।
शं नः॒ पर्व॑ता ध्रु॒वयो॑ भवन्तु॒, शं नः॒ सिन्ध॑वः॒ शमु॑ स॒न्त्वापः॑ ॥ ८ ॥

शं नो॒ अदि॑तिर्भवतु व्र॒तेभिः॒, शं नो॑ भवन्तु म॒रुतः॑ स्व॒र्काः ।
शं नो॒ विष्णुः॒ शमु॑ पू॒षा नो॑ अस्तु॒, शं नो॑ भ॒वित्रं॒ शम्व॑स्तु वा॒युः ॥ ९ ॥

शं नो॑ दे॒वः स॑वि॒ता त्राय॑माणः॒, शं नो॑ भवन्तू॒षसो॑ विभा॒तीः ।
शं नः॑ प॒र्जन्यो॑ भवतु प्र॒जाभ्यः॒, शं नः॒ क्षेत्र॑स्य॒ पति॑रस्तु श॒म्भुः ॥ १० ॥

शं नो॑ दे॒वा वि॒श्वदे॑वा भवन्तु॒, शं सर॑स्वती स॒ह धी॒भिर॑स्तु ।
शम॑भि॒षाचः॒ शमु॑ राति॒षाचः॒, शं नो॑ दि॒व्याः पार्थि॑वाः॒ शं नो॒ अप्याः॑ ॥ ११ ॥

शं नः॑ स॒त्यस्य॒ पत॑यो भवन्तु॒, शं नो॒ अर्व॑न्तः॒ शमु॑ सन्तु॒ गावः॑ ।
शं न॑ ऋ॒भवः॑ सु॒कृतः॑ सु॒हस्ताः॒, शं नो॑ भवन्तु पि॒तरो॒ हवे॑षु ॥ १२ ॥

शं नो॑ अ॒ज एक॑पाद् दे॒वो अ॑स्तु, शं नोऽहि॑र्बु॒ध्न्य१॒ः शं स॑मु॒द्रः ।
शं नो॑ अ॒पां नपा॑त् पे॒रुर॑स्तु, शं नः॒ पृश्नि॑र्भवतु दे॒वगो॑पा ॥ १३ ॥

आ॒दि॒त्या रु॒द्रा वस॑वो जुषन्ते॒-, दं ब्रह्म॑ क्रि॒यमा॑णं॒ नवी॑यः ।
शृ॒ण्वन्तु॑ नो दि॒व्याः पार्थि॑वासो॒, गोजा॑ता उ॒त ये य॒ज्ञिया॑सः ॥ १४ ॥

ये दे॒वानां॑ य॒ज्ञिया॑ य॒ज्ञिया॑नां॒, मनो॒र्यज॑त्रा अ॒मृता॑ ऋत॒ज्ञाः ।
ते नो॑ रासन्तामुरुगा॒यम॒द्य, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ १५ ॥

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९ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र ब्रह्मै॑तु॒ सद॑नादृ॒तस्य॒, वि र॒श्मिभि॑ः ससृजे॒ सूर्यो॒ गाः ।
वि सानु॑ना पृथि॒वी स॑स्र उ॒र्वी, पृ॒थु प्रती॑कम॒ध्येधे॑ अ॒ग्निः ॥ १ ॥

इ॒मां वां॑ मित्रावरुणा सुवृ॒क्ति-, मिषं॒ न कृ॑ण्वे असुरा॒ नवी॑यः ।
इ॒नो वा॑म॒न्यः प॑द॒वीरद॑ब्धो॒, जनं॑ च मि॒त्रो य॑तति ब्रुवा॒णः ॥ २ ॥

आ वात॑स्य॒ ध्रज॑तो रन्त इ॒त्या, अपी॑पयन्त धे॒नवो॒ न सूदाः॑ ।
म॒हो दि॒वः सद॑ने॒ जाय॑मा॒नो-, ऽचि॑क्रदद् वृष॒भः सस्मि॒न्नूध॑न् ॥ ३ ॥

गि॒रा य ए॒ता यु॒नज॒द्धरी॑ त॒, इन्द्र॑ प्रि॒या सु॒रथा॑ शूर धा॒यू ।
प्र यो म॒न्युं रिरि॑क्षतो मि॒ना-, त्या सु॒क्रतु॑मर्य॒मणं॑ ववृत्याम् ॥ ४ ॥

यज॑न्ते अस्य स॒ख्यं वय॑श्च, नम॒स्विनः॒ स्व ऋ॒तस्य॒ धाम॑न् ।
वि पृक्षो॑ बाबधे॒ नृभि॒ः स्तवा॑न, इ॒दं नमो॑ रु॒द्राय॒ प्रेष्ठ॑म् ॥ ५ ॥

आ यत् सा॒कं य॒शसो॑ वावशा॒नाः, सर॑स्वती स॒प्तथी॒ सिन्धु॑माता ।
याः सु॒ष्वय॑न्त सु॒दुघा॑ः सुधा॒रा, अ॒भि स्वेन॒ पय॑सा॒ पीप्या॑नाः ॥ ६ ॥

उ॒त त्ये नो॑ म॒रुतो॑ मन्दसा॒ना, धियं॑ तो॒कं च॑ वा॒जिनो॑ऽवन्तु ।
मा नः॒ परि॑ ख्यद॒क्षर॒ा चर॒-, न्त्यवी॑वृधन् यु॒ज्यं ते र॒यिं नः॑ ॥ ७ ॥

प्र वो॑ म॒हीम॒रम॑तिं कृणुध्वं॒, प्र पू॒षणं॑ विद॒थ्य१॒ं न वी॒रम् ।
भगं॑ धि॒योऽवि॒तारं॑ नो अ॒स्याः, सा॒तौ वाजं॑ राति॒षाचं॒ पुरं॑धिम् ॥ ८ ॥

अच्छायं वो मरुतः श्लोक एत्व-, च्छा विष्णुं निषिक्तपामवोभिः ।
उत प्रजायै गृणते वयो धुर्, यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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८ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

आ वो वाहिष्ठो वहतु स्तवध्यै, रथो वाजा ऋभुक्षणो अमृक्तः ।
अभि त्रिपृष्ठैः सवनेषु सोमैर्, मदे सुशिप्रा महभिः पृणध्वम् ॥ १ ॥

यूयं ह रत्नं मघवत्सु धत्थ, स्वर्दृश ऋभुक्षणो अमृक्तम् ।
सं यज्ञेषु स्वधावन्तः पिबध्वं, वि नो राधांसि मतिभिर्दयध्वम् ॥ २ ॥

उवोचिथ हि मघवन् देष्णं, महो अर्भस्य वसुनो विभागे ।
उभा ते पूर्णा वसुना गभस्ती, न सूनृता नि यमते वसव्या ॥ ३ ॥

त्वमिन्द्र स्वयशा ऋभुक्षा, वाजो न साधुरस्तमेष्यृक्वा ।
वयं नु ते दाश्वांसः स्याम, ब्रह्म कृण्वन्तो हरिवो वसिष्ठाः ॥ ४ ॥

सनितासि प्रवतो दाशुषे चिद्, याभिर्विवेषो हर्यश्व धीभिः ।
ववन्मा नु ते युज्याभिरूती, कदा न इन्द्र राय आ दशस्येः ॥ ५ ॥

वासयसीव वेधसस्त्वं नः, कदा न इन्द्र वचसो बुबोधः ।
अस्तं तात्या धिया रयिं सुवीरं, पृक्षो नो अर्वा न्युहीत वाजी ॥ ६ ॥

अभि यं देवी निरृतिश्चिदीशे, नक्षन्त इन्द्रं शरदः सुपृक्षः ।
उप त्रिबन्धुर्जरदष्टिमे-, त्यस्ववेशं यं कृणवन्त मर्ताः ॥ ७ ॥

आ नो राधांसि सवितः स्तवध्या, आ रायो यन्तु पर्वतस्य रातौ ।
सदा नो दिव्यः पायुः सिषक्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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८ मैत्रावरुणिर्वसिष्ठः । १–६ सविता, ६ उत्तरार्धस्य भगो वा, ७–८ वाजिनः । त्रिष्टुप् ।

उदु ष्य देवः सविता ययाम, हिरण्ययीममतिं यामशिश्रेत् ।
नूनं भगो हव्यो मानुषेभिर्, वि यो रत्ना पुरूवसुर्दधाति ॥ १ ॥

उदु तिष्ठ सवितः श्रुध्यस्य, हिरण्यपाणे प्रभृतावृतस्य ।
व्युर्वीं पृथ्वीममतिं सृजान, आ नृभ्यो मर्तभोजनं सुवानः ॥ २ ॥

अपि ष्टुतः सविता देवो अस्तु, यमा चिद् विश्वे वसवो गृणन्ति ।
स नः स्तोमान् नमस्यश्चनो धाद्, विश्वेभिः पातु पायुभिर्नि सूरीन् ॥ ३ ॥

अभि यं देव्यदितिर्गृणाति, सवं देवस्य सवितुर्जुषाणा ।
अभि सम्राजो वरुणो गृण-, न्त्यभि मित्रासो अर्यमा सजोषाः ॥ ४ ॥

अभि ये मिथो वनुषः सपन्ते, रातिं दिवो रातिषाचः पृथिव्याः ।
अहिर्बुध्न्य उत नः शृणोतु, वरूत्र्येकधेनुभिर्नि पातु ॥ ५ ॥

अनु तन्नो जास्पतिर्मंसीष्ट, रत्नं देवस्य सवितुरियानः ।
भगमुग्रोऽवसे जोहवीति, भगमनुग्रो अध याति रत्नम् ॥ ६ ॥

शं नो भवन्तु वाजिनो हवेषु, देवताता मितद्रवः स्वर्काः ।
जम्भयन्तोऽहिं वृकं रक्षांसि, सनेम्यस्मद् युयवन्नमीवाः ॥ ७ ॥

वाजेवाजेऽवत वाजिनो नो, धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं, तृप्ता यात पथिभिर्देवयानैः ॥ ८ ॥

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७ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

ऊर्ध्वो अग्निः सुमतिं वस्वो अश्रेत्, प्रतीची जूर्णिर्देवतातिमेति ।
भेजाते अद्री रथ्येव पन्था-, मृतं होता न इषितो यजाति ॥ १ ॥

प्र वावृजे सुप्रया बर्हिरेषा, मा विश्पतीव बीरिट इयाते ।
विशामक्तोरुषसः पूर्वहूतौ, वायुः पूषा स्वस्तये नियुत्वान् ॥ २ ॥

ज्मया अत्र वसवो रन्त देवा, उरावन्तरिक्षे मर्जयन्त शुभ्राः ।
अर्वाक् पथ उरुज्रयः कृणुध्वं, श्रोता दूतस्य जग्मुषो नो अस्य ॥ ३ ॥

ते हि यज्ञेषु यज्ञियास ऊमाः, सधस्थं विश्वे अभि सन्ति देवाः ।
ताँ अध्वर उशतो यक्ष्यग्ने, श्रुष्टी भगं नासत्या पुरंधिम् ॥ ४ ॥

आग्ने गिरो दिव आ पृथिव्या, मित्रं वह वरुणमिन्द्रमग्निम् ।
आर्यमणमदितिं विष्णुमेषां, सरस्वती मरुतो मादयन्ताम् ॥ ५ ॥

ररे हव्यं मतिभिर्यज्ञियानां, नक्षत् कामं मर्त्यानामसिन्वन् ।
धाता रयिमविदस्यं सदासां, सक्षीमहि युज्येभिर्नु देवैः ॥ ६ ॥

नू रोदसी अभिष्टुते वसिष्ठैर्, ऋतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

ओ श्रुष्टिर्विदथ्या३ समेतु, प्रति स्तोमं दधीमहि तुराणाम् ।
यदद्य देवः सविता सुवाति, स्यामास्य रत्निनो विभागे ॥ १ ॥

मित्रस्तन्नो वरुणो रोदसी च, द्युभक्तमिन्द्रो अर्यमा ददातु ।
दिदेष्टु देव्यदिती रेक्णो, वायुश्च यन्नियुवैते भगश्च ॥ २ ॥

सेदुग्रो अस्तु मरुतः स शुष्मी, यं मर्त्यं पृषदश्वा अवाथ ।
उतेमग्निः सरस्वती जुनन्ति, न तस्य रायः पर्येतास्ति ॥ ३ ॥

अयं हि नेता वरुण ऋतस्य, मित्रो राजानो अर्यमापो धुः ।
सुहवा देव्यदितिरनर्वा, ते नो अंहो अति पर्षन्नरिष्टान् ॥ ४ ॥

अस्य देवस्य मीळ्हुषो वया, विष्णोरेषस्य प्रभृथे हविर्भिः ।
विदे हि रुद्रो रुद्रियं महित्वं, यासिष्टं वर्तिरश्विनाविरावत् ॥ ५ ॥

मात्र पूषन्नाघृण इरस्यो, वरूत्री यद्रातिषाचश्च रासन् ।
मयोभुवो नो अर्वन्तो नि पान्तु, वृष्टिं परिज्मा वातो ददातु ॥ ६ ॥

नू रोदसी अभिष्टुते वसिष्ठैर्, ऋतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । १ अग्नीन्द्रमित्रावरुणाश्विभगपूषब्रह्मणस्पतिसोमरुद्राः, २-६ भगः, ७ उषसः । त्रिष्टुप्, १ जगती ।

प्रातरग्निं प्रातरिन्द्रं हवामहे, प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं, प्रातः सोममुत रुद्रं हुवेम ॥ १ ॥

प्रातर्जितं भगमुग्रं हुवेम, वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद् यं मन्यमानस्तुरश्चिद्, राजा चिद् यं भगं भक्षीत्याह ॥ २ ॥

भग प्रणेतर्भग सत्यराधो, भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्, भग प्र नृभिर्नृवन्तः स्याम ॥ ३ ॥

उतेदानीं भगवन्तः स्यामो-, त प्रपित्व उत मध्ये अह्नाम् ।
उतोदिता मघवन्त् सूर्यस्य, वयं देवानां सुमतौ स्याम ॥ ४ ॥

भग एव भगवाँ अस्तु देवास्, तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति, स नो भग पुरएता भवेह ॥ ५ ॥

समध्वरायोषसो नमन्त, दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो, रथमिवाश्वा वाजिन आ वहन्तु ॥ ६ ॥

अश्वावतीर्गोमतीर्न उषासो, वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र ब्रह्माणो अङ्गिरसो नक्षन्त, प्र क्रन्दनुर्नभन्यस्य वेतु ।
प्र धेनव उदप्रुतो नवन्त, युज्यातामद्री अध्वरस्य पेशः ॥ १ ॥

सुगस्ते अग्ने सनवित्तो अध्वा, युक्ष्वा सुते हरितो रोहितश्च ।
ये वा सद्मन्नरुषा वीरवाहो, हुवे देवानां जनिमानि सत्तः ॥ २ ॥

समु वो यज्ञं महयन् नमोभिः, प्र होता मन्द्रो रिरिच उपाके ।
यजस्व सु पुर्वणीक देवा-, ना यज्ञियामरमतिं ववृत्याः ॥ ३ ॥

यदा वीरस्य रेवतो दुरोणे, स्योनशीरतिथिराचिकेतत् ।
सुप्रीतो अग्निः सुधितो दम आ, स विशे दाति वार्यमियत्यै ॥ ४ ॥

इमं नो अग्ने अध्वरं जुषस्व, मरुत्स्विन्द्रे यशसं कृधी नः ।
आ नक्ता बर्हिः सदतामुषासो-, शन्ता मित्रावरुणा यजेह ॥ ५ ॥

एवाग्निं सहस्यं वसिष्ठो, रायस्कामो विश्वप्स्न्यस्य स्तौत् ।
इषं रयिं पप्रथद् वाजमस्मे, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । विश्वे देवाः । त्रिष्टुप् ।

प्र वो यज्ञेषु देवयन्तो अर्चन्, द्यावा नमोभिः पृथिवी इषध्यै ।
येषां ब्रह्माण्यसमानि विप्रा, विष्वग्वियन्ति वनिनो न शाखाः ॥ १ ॥

प्र यज्ञ एतु हेत्वो न सप्ति-, रुद्यच्छध्वं समनसो घृताचीः ।
स्तृणीत बर्हिरध्वराय साधू-, र्ध्वा शोचींषि देवयून्यस्थुः ॥ २ ॥

आ पुत्रासो न मातरं विभृत्राः, सानौ देवासो बर्हिषः सदन्तु ।
आ विश्वाची विदथ्यामन-, क्त्वग्ने मा नो देवताता मृधस्कः ॥ ३ ॥

ते सीषपन्त जोषमा यजत्रा, ऋतस्य धाराः सुदुघा दुहानाः ।
ज्येष्ठं वो अद्य मह आ वसूना-, मा गन्तन समनसो यति ष्ठ ॥ ४ ॥

एवा नो अग्ने विक्ष्वा दशस्य, त्वया वयं सहसावन्नास्क्राः ।
राया युजा सधमादो अरिष्टा, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । दधिक्राः, १ दधिक्राश्ब्युषोऽग्निभगेन्द्रविष्णुपूषब्रह्मणस्पत्या-
दित्यद्यावापृथिव्यापः । त्रिष्टुप्, १ जगती ।

दुधिक्रां वः प्रथममुश्विनोषसं-, मुग्निं समिद्धं भगमूतये हुवे ।
इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिं-, मादित्यान् द्यावापृथिवी अपः स्वः ॥ १ ॥

दुधिक्रामु नमसा बोधयन्त, उदीराणा यज्ञमुपप्रयन्तः ।
इळां देवीं बर्हिषि सादयन्तो-, ऽश्विना विप्रा सुहवा हुवेम ॥ २ ॥

दुधिक्रावाणं बुबुधानो अग्नि-, मुपं ब्रुव उषसं सूर्यं गाम् ।
ब्रध्नं मंश्चतोर्वरुणस्य बभ्रुं, ते विश्वास्मद् दुरिता यावयन्तु ॥ ३ ॥

दुधिक्रावा प्रथमो वाज्यर्वा-, ऽग्रे रथानां भवति प्रजानन् ।
संविदान उषसा सूर्येणा-, ऽऽदित्येभिर्वसुभिरङ्गिरोभिः ॥ ४ ॥

आ नो दधिक्राः पथ्यामनक्त्व-, तस्य पन्थामन्वेतवा उ ।
शृणोतु नो दैव्यं शर्धो अग्निः, शृण्वन्तु विश्वे महिषा अमूराः ॥ ५ ॥

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४ मैत्रावरुणिर्वसिष्ठः । सविता । त्रिष्टुप् ।

आ देवो यातु सविता सुरत्नो-, ऽन्तरिक्षप्रा वहमानो अश्वैः ।
हस्ते दधानो नर्या पुरूणि, निवेशयञ्च प्रसुवञ्च भूम ॥ १ ॥

उदस्य बाहू शिथिरा बृहन्ता, हिरण्यया दिवो अन्ताँ अनष्टाम् ।
नूनं सो अस्य महिमा पनिष्ट, सूरश्चिदस्मा अनु दादपस्याम् ॥ २ ॥

स घा नो देवः सविता सहावा-, ऽऽसाविषद् वसुपतिर्वसूनि ।
विश्रयमाणो अमतिमुरूचीं, मर्तभोजनमध रासते नः ॥ ३ ॥

इमा गिरः सवितारं सुजिह्वं, पूर्णगभस्तिमीळते सुपाणिम् ।
चित्रं वयो बृहदुस्मे दधातु, यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । रुद्रः । जगती, ४ त्रिष्टुप् ।

इमा रुद्राय स्थिरधन्वने गिरः, क्षिप्रेषवे देवाय स्वधाव्ने ।
अषाळ्हाय सहमानाय वेधसे, तिग्मायुधाय भरता शृणोतु नः ॥ १ ॥

स हि क्षयेण क्षम्यस्य जन्मनः, साम्राज्येन दिव्यस्य चेतति ।
अवन्नवन्तीरुप नो दुरश्चरा-, ऽनमीवो रुद्र जासु नो भव ॥ २ ॥

या ते दिद्युदवसृष्टा दिवस्परि, क्ष्मया चरति परि सा वृणक्तु नः ।
सहस्रं ते स्वपिवात भेषजा, मा नस्तोकेषु तनयेषु रीरिषः ॥ ३ ॥

मा नो वधी रुद्र मा परा दा, मा ते भूम प्रसितौ हीळितस्य ।
आ नो भज बर्हिषि जीवशंसे, यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । आपः । त्रिष्टुप् ।

आपो यं वः प्रथमं देवयन्त, इन्द्रपानमूर्मिमकृण्वतेळः ।
तं वो वयं शुचिमरिप्रमद्य, घृतप्रुषं मधुमन्तं वनेम ॥ १ ॥

तमूर्मिमापो मधुमत्तमं वो-, ऽपां नपादवत्वाशुहेमा ।
यस्मिन्निन्द्रो वसुभिर्मादयाते, तमश्याम देवयन्तो वो अद्य ॥ २ ॥

शतपवित्राः स्वधया मदन्तीर्, देवीर्देवानामपि यन्ति पाथः ।
ता इन्द्रस्य न मिनन्ति व्रतानि, सिन्धुभ्यो हव्यं घृतवज्जुहोत ॥ ३ ॥

याः सूर्यो रश्मिभिराततान, याभ्य इन्द्रो अरदद् गातुमूर्मिम् ।
ते सिन्धवो वरिवो धातना नो, यूयं पात स्वस्तिभिः सदा नः ॥ ४ ॥

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४ मैत्रावरुणिर्वसिष्ठः । ऋभवः, ४ विश्वे देवा वा । त्रिष्टुप् ।

ऋभुक्षणो वाजा मादयध्व-, मस्मे नरो मघवानः सुतस्य ।
आ वोऽर्वाचः क्रतवो न यातां, विभ्वो रथं नर्यं वर्तयन्तु ॥ १ ॥

ऋभुर्ऋभुभिरभि वः स्याम, विभ्वो विभुभिः शवसा शवांसि।
वाजो अस्माँ अवतु वाजसाता-, विन्द्रेण युजा तरुषेम वृत्रम्॥ २॥

ते चिद्धि पूर्वीरभि सन्ति शासा, विश्वाँ अर्य उपरताति वन्वन्।
इन्द्रो विभ्वाँ ऋभुक्षा वाजो अर्यः, शत्रोर्मिथत्या कृणवन् वि नृम्णम्॥ ३॥

नू देवासो वरिवः कर्तना नो, भूत नो विश्वेऽवसे सजोषाः।
समस्मे इषं वसवो ददीरन्, यूयं पात स्वस्तिभिः सदा नः॥ ४॥

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४ मैत्रावरुणिर्वसिष्ठः। आपः। त्रिष्टुप्।

समुद्रज्येष्ठाः सलिलस्य मध्यात्, पुनाना यन्त्यनिविशमानाः।
इन्द्रो या वज्री वृषभो रराद, ता आपो देवीरिह मामवन्तु॥ १॥

या आपो दिव्या उत वा स्रवन्ति, खनित्रिमा उत वा याः स्वयंजाः।
समुद्रार्था याः शुचयः पावकास्, ता आपो देवीरिह मामवन्तु॥ २॥

यासां राजा वरुणो याति मध्ये, सत्यानृते अवपश्यञ्जनानाम्।
मधुश्चुतः शुचयो याः पावकास्, ता आपो देवीरिह मामवन्तु॥ ३॥

यासु राजा वरुणो यासु सोमो, विश्वे देवा यासूर्जं मदन्ति।
वैश्वानरो यास्वग्निः प्रविष्टस्, ता आपो देवीरिह मामवन्तु॥ ४॥

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४ मैत्रावरुणिर्वसिष्ठः। १ मित्रावरुणौ, २ अग्निः, ३ विश्वे देवाः, ४ नद्यः।
जगती, ४ अतिजगती शक्वरी वा।

आ मां मित्रावरुणेह रक्षतं, कुलाययद् विश्वयन्मा न आ गन्।
अजकावं दुर्दृशीकं तिरो दधे, मा मां पद्येन रपसा विदत् त्सरुः॥ १॥

यद् विजामन् परुषि वन्दनं भुव-, दष्ठीवन्तौ परि कुल्फौ च देहत्।
अग्निष्टच्छोचन्नप बाधतामितो, मा मां पद्येन रपसा विदत् त्सरुः॥ २॥

यच्छ॑ल्म॒लौ भव॑ति॒ यन्न॒दीषु॒, यदोष॑धीभ्यः॒ परि॒ जाय॑ते वि॒षम् ।
विश्वे॑ दे॒वा निरि॒तस्तत् सु॑वन्तु॒, मा मां पद्ये॑न॒ रप॑सा विद॒त् त्सरुः॑ ॥ ३ ॥

याः प्र॒वतो॑ नि॒वत॑ उ॒द्वत॑, उदन्व॒तीरनु॑द॒काश्च॒ याः ।
ता अ॒स्मभ्यं॒ पय॑सा॒ पिन्व॑मानाः, शि॒वा दे॒वीर॑शिप॒दा भ॑वन्तु॒,
सर्वा॑ न॒द्यो॑ अशिमि॒दा भ॑वन्तु ॥ ४ ॥

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३ मैत्रावरुणिर्वसिष्ठः । आदित्याः । त्रिष्टुप् ।

आ॒दि॒त्याना॒मव॑सा॒ नूत॑नेन, सक्षी॒महि॒ शर्म॑णा॒ शंत॑मेन ।
अ॒ना॒गा॒स्त्वे अ॑दिति॒त्वे तु॒रास॑, इ॒मं य॒ज्ञं द॑धतु॒ श्रोष॑माणाः ॥ १ ॥

आ॒दि॒त्यासो॒ अदि॑तिर्मादयन्तां, मि॒त्रो अ॑र्य॒मा वरु॑णो॒ रजि॑ष्ठाः ।
अ॒स्माकं॑ सन्तु॒ भुव॑नस्य गो॒पाः, पिब॑न्तु॒ सोम॒मव॑से नो अ॒द्य ॥ २ ॥

आ॒दि॒त्या विश्वे॑ म॒रुत॑श्च॒ विश्वे॑, दे॒वाश्च॒ विश्व॑ ऋ॒भव॑श्च॒ विश्वे॑ ।
इन्द्रो॑ अ॒ग्निर॒श्विना॑ तुष्टुवा॒ना, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः । आदित्याः । त्रिष्टुप् ।

आ॒दि॒त्यासो॒ अदि॑तयः स्याम॒, पूर्दे॑व॒त्रा व॑सवो मर्त्य॒त्रा ।
सने॑म मित्रावरुणा॒ सन॑न्तो॒, भवे॑म द्यावापृथिवी॒ भव॑न्तः ॥ १ ॥

मि॒त्रस्तन्नो॒ वरु॑णो मामहन्त॒, शर्म॑ तो॒काय॒ तन॑याय गो॒पाः ।
मा वो॑ भुजेमा॒न्यजा॑त॒मेनो॒, मा तत् क॑र्म वसवो॒ यच्चय॑ध्वे ॥ २ ॥

तु॒र॒ण्यवोऽङ्गि॑रसो नक्षन्त॒, रत्नं॑ दे॒वस्य॑ सवि॒तुरि॑या॒नाः ।
पि॒ता च॒ तन्नो॑ म॒हान् यज॑त्रो॒, विश्वे॑ दे॒वाः सम॑नसो जुषन्त ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः। द्यावापृथिवी। त्रिष्टुप्।

प्र द्यावा यज्ञैः पृथिवी नमोभिः, सबाध ईळे बृहती यजत्रे।
ते चिद्धि पूर्वे कवयो गृणन्तः, पुरो मही दधिरे देवपुत्रे ॥ १ ॥

प्र पूर्वजे पितरा नव्यसीभिर्, गीर्भिः कृणुध्वं सदने ऋतस्य।
आ नो द्यावापृथिवी दैव्येन, जनेन यातं महि वां वरूथम् ॥ २ ॥

उतो हि वां रत्नधेयानि सन्ति, पुरूणि द्यावापृथिवी सुदासे।
अस्मे धत्तं यदसदस्कृधोयु, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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३ मैत्रावरुणिर्वसिष्ठः। वास्तोष्पतिः। त्रिष्टुप्।

वास्तोष्पते प्रति जानीह्यस्मान्त्, स्वावेशो अनमीवो भवा नः।
यत् त्वेमहे प्रति तन्नो जुषस्व, शं नो भव द्विपदे शं चतुष्पदे ॥ १ ॥

वास्तोष्पते प्रतरणो न एधि, गयस्फानो गोभिरश्वेभिरिन्दो।
अजरासस्ते सख्ये स्याम, पितेव पुत्रान् प्रति नो जुषस्व ॥ २ ॥

वास्तोष्पते शग्मया संसदा ते, सक्षीमहि रण्वया गातुमत्या।
पाहि क्षेम उत योगे वरं नो, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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८ मैत्रावरुणिर्वसिष्ठः। वास्तोष्पतिः, २-८ इन्द्रः (२-८ प्रस्वापिनी उपनिषद्)।
१ गायत्री, २-४ उपरिष्टाद्बृहती, ५-८ अनुष्टुप्।

अमीवहा वास्तोष्पते, विश्वा रूपाण्याविशन्। सखा सुशेव एधि नः ॥ १ ॥

यदर्जुन सारमेय, दतः पिशङ्ग यच्छसे।
वीव भ्राजन्त ऋष्टय, उप स्रक्वेषु बप्सतो नि षु स्वप ॥ २ ॥

स्तेनं राय सारमेय, तस्करं वा पुनःसर ।
स्तोतॄनिन्द्रस्य रायसि, किमस्मान् दुच्छुनायसे नि षु स्वप ॥ ३ ॥

त्वं सूकरस्य दर्दृहि, तव दर्दर्तु सूकरः ।
स्तोतॄनिन्द्रस्य रायसि, किमस्मान् दुच्छुनायसे नि षु स्वप ॥ ४ ॥

सस्तु माता सस्तु पिता, सस्तु श्वा सस्तु विश्पतिः ।
ससन्तु सर्वे ज्ञातयः, सस्त्वयमभितो जनः ॥ ५ ॥

य आस्ते यश्च चरति, यश्च पश्यति नो जनः ।
तेषां सं हन्मो अक्षाणि, यथेदं हर्म्यं तथा ॥ ६ ॥

सहस्रशृङ्गो वृषभो, यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं, नि जनान्त्स्वापयामसि ॥ ७ ॥

प्रोष्ठेशया वह्येशया, नारीर्यास्तल्पशीवरीः ।
स्त्रियो याः पुण्यगन्धास्, ताः सर्वाः स्वापयामसि ॥ ८ ॥

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२५ मैत्रावरुणिर्वसिष्ठः । मरुतः । त्रिष्टुप्, १-११ द्विपदा विराट् ।

क ईं व्यक्ता नरः सनीळा, रुद्रस्य मर्या अधा स्वश्वाः ॥ १ ॥
नकिर्ह्येषां जनूंषि वेद, ते अङ्ग विद्रे मिथो जनित्रम् ॥ २ ॥
अभि स्वपूभिर्मिथो वपन्त, वातस्वनसः श्येना अस्पृध्रन् ॥ ३ ॥
एतानि धीरो निण्या चिकेत, पृश्निर्यदूधो मही जभार ॥ ४ ॥
सा विट् सुवीरा मरुद्भिरस्तु, सनात् सहन्ती पुष्यन्ती नृम्णम् ॥ ५ ॥
यामं येष्ठाः शुभा शोभिष्ठाः, श्रिया संमिश्ला ओजोभिरुग्राः ॥ ६ ॥
उग्रं व ओजः स्थिरा शवांस्यधा मरुद्भिर्गणस्तुविष्मान् ॥ ७ ॥
शुभ्रो वः शुष्मः क्रुध्मी मनांसि, धुनिर्मुनिरिव शर्धस्य धृष्णोः ॥ ८ ॥
सनेम्यस्मद् युयोत दिद्युं, मा वो दुर्मतिरिह प्रणङ्नः ॥ ९ ॥

प्रिया वो नाम हुवे तुराणा-, मा यत् तृपन्मरुतो वावशानाः ॥ १० ॥

स्वायुधास इष्मिणः सुनिष्का, उत स्वयं तन्वः शुम्भमानाः ॥ ११ ॥

शुची वो हव्या मरुतः शुचीनां, शुचिं हिनोम्यध्वरं शुचिभ्यः ।
ऋतेन सत्यमृतसाप आयञ्, छुचिजन्मानः शुचयः पावकाः ॥ १२ ॥

अंसेष्वा मरुतः खादयो वो, वक्षःसु रुक्मा उपशिश्रियाणाः ।
वि विद्युतो न वृष्टिभी रुचाना, अनु स्वधामायुधैर्यच्छमानाः ॥ १३ ॥

प्र बुध्न्या व ईरते महांसि, प्र नामानि प्रयज्यवस्तिरध्वम् ।
सहस्रियं दम्यं भागमेतं, गृहमेधीयं मरुतो जुषध्वम् ॥ १४ ॥

यदि स्तुतस्य मरुतो अधीथे-, त्था विप्रस्य वाजिनो हवीमन् ।
मक्षू रायः सुवीर्यस्य दात, नू चिद् यमन्य आदभदरावा ॥ १५ ॥

अत्यासो न ये मरुतः स्वञ्चो, यक्षदृशो न शुभयन्त मर्याः ।
ते हर्म्येष्ठाः शिशवो न शुभ्रा, वत्सासो न प्रक्रीळिनः पयोधाः ॥ १६ ॥

दशस्यन्तो नो मरुतो मृळन्तु, वरिवस्यन्तो रोदसी सुमेके ।
आरे गोहा नृहा वधो वो अस्तु, सुम्नेभिरस्मे वसवो नमध्वम् ॥ १७ ॥

आ वो होता जोहवीति सत्तः, सत्राचीं रातिं मरुतो गृणानः ।
य ईवतो वृषणो अस्ति गोपाः, सो अद्वयावी हवते व उक्थैः ॥ १८ ॥

इमे तुरं मरुतो रामयन्ती-, मे सहः सहस आ नमन्ति ।
इमे शंसं वनुष्यतो नि पान्ति, गुरु द्वेषो अररुषे दधन्ति ॥ १९ ॥

इमे रध्रं चिन्मरुतो जुनन्ति, भृमिं चिद् यथा वसवो जुषन्त ।
अप बाधध्वं वृषणस्तमांसि, धत्त विश्वं तनयं तोकमस्मे ॥ २० ॥

मा वो दात्रान्मरुतो निरराम, मा पश्चाद् दघ्म रथ्यो विभागे ।
आ नः स्पार्हे भजतना वसव्ये ३, यदीं सुजातं वृषणो वो अस्ति ॥ २१ ॥

सं यद्धनन्त मन्युभिर्जनासः, शूरा यह्वीष्वोषधीषु विक्षु ।
अध स्मा नो मरुतो रुद्रियासस्, त्रातारो भूत पृतनास्वर्यः ॥ २२ ॥

भूरि चक्र मरुतः पित्र्या-, ण्युक्थानि या वः शस्यन्ते पुरा चित् ।
मरुद्भिरुग्रः पृतनासु साळ्हा, मरुद्भिरित् सनिता वाजमर्वा ॥ २३ ॥

अस्मे वीरो मरुतः शुष्म्यस्तु, जनानां यो असुरो विधर्ता ।
अपो येन सुक्षितये तरेमा-, ऽध स्वमोको अभि वः स्याम ॥ २४ ॥

तन्न इन्द्रो वरुणो मित्रो अग्नि-, राप ओषधीर्वनिनो जुषन्त ।
शर्मन्त्स्याम मरुतामुपस्थे, यूयं पात स्वस्तिभिः सदा नः ॥ २५ ॥

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७ मैत्रावरुणिर्वसिष्ठः । मरुतः । त्रिष्टुप् ।

मध्वो वो नाम मारुतं यजत्राः, प्र यज्ञेषु शवसा मदन्ति ।
ये रेजयन्ति रोदसी चिदुर्वी, पिन्वन्त्युत्सं यदयासुरुग्राः ॥ १ ॥

निचेतारो हि मरुतो गृणन्तं, प्रणेतारो यजमानस्य मन्म ।
अस्माकमद्य विदथेषु बर्हि-, रा वीतये सदत पिप्रियाणाः ॥ २ ॥

नैतावदन्ये मरुतो यथेमे, भ्राजन्ते रुक्मैरायुधैस्तनूभिः ।
आ रोदसी विश्वपिशः पिशानाः, समानमञ्ज्यञ्जते शुभे कम् ॥ ३ ॥

ऋधक् सा वो मरुतो दिद्युदस्तु, यद् व आगः पुरुषता कराम ।
मा वस्तस्यामपि भूमा यजत्रा, अस्मे वो अस्तु सुमतिश्चनिष्ठा ॥ ४ ॥

कृते चिदत्र मरुतो रणन्ता-, ऽनवद्यासः शुचयः पावकाः ।
प्र णोऽवत सुमतिभिर्यजत्राः, प्र वाजेभिस्तिरत पुष्यसे नः ॥ ५ ॥

उत स्तुतासो मरुतो व्यन्तु, विश्वेभिर्नामभिर्नरो हवींषि ।
ददात नो अमृतस्य प्रजायै, जिगृत रायः सूनृता मघानि ॥ ६ ॥

आ स्तुतासो मरुतो विश्व ऊती, अच्छा सूरीन्त्सर्वताता जिगात ।
ये नस्त्मना शतिनो वर्धयन्ति, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । मरुतः । त्रिष्टुप् ।

प्र साकमुक्षे अर्चता गणाय, यो दैव्यस्य धाम्नस्तुविष्मान् ।
उत क्षोदन्ति रोदसी महित्वा, नक्षन्ते नाकं निर्ऋतेरवंशात् ॥ १ ॥

जनूश्चिद् वो मरुतस्त्वेष्येण, भीमासस्तुविमन्यवोऽयासः ।
प्र ये महोभिरोजसोत सन्ति, विश्वो वो यामन् भयते स्वर्दृक् ॥ २ ॥

बृहद् वयो मघवद्भ्यो दधात, जुजोषन्निन्मरुतः सुष्टुतिं नः ।
गतो नाध्वा वि तिराति जन्तुं, प्र णः स्पार्हाभिरूतिभिस्तिरेत ॥ ३ ॥

युष्मोतो विप्रो मरुतः शतस्वी, युष्मोतो अर्वा सहुरिः सहस्री ।
युष्मोतः सम्राळुत हन्ति वृत्रं, प्र तद् वो अस्तु धूतयो देष्णम् ॥ ४ ॥

ताँ आ रुद्रस्य मीळ्हुषो विवासे, कुविन्नंसन्ते मरुतः पुनर्नः ।
यत् सस्वर्ता जिहीळिरे यदाविः, रव तदेन ईमहे तुराणाम् ॥ ५ ॥

प्र सा वाचि सुष्टुतिर्मघोनाम्, इदं सूक्तं मरुतो जुषन्त ।
आराच्चिद् द्वेषो वृषणो युयोत, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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१२ मैत्रावरुणिर्वसिष्ठः । १-११ मरुतः, १२ रुद्रः (मृत्युविमोचनी ऋक्) ।
प्रगाथः=(विषमा बृहती, समा सतोबृहती); ७-८ त्रिष्टुप्,
९-११ गायत्री, १२ अनुष्टुप् ।

यं त्रायध्व इदमिदं, देवासो यं च नयथ ।
तस्मा अग्ने वरुण मित्रार्यमन्, मरुतः शर्म यच्छत ॥ १ ॥

युष्माकं देवा अवसाहनि प्रिय, ईजानस्तरति द्विषः ।
प्र स क्षयं तिरते वि महीरिषो, यो वो वराय दाशति ॥ २ ॥

नहि वश्चरमं चन, वसिष्ठः परिमंसते ।
अस्माकमद्य मरुतः सुते सचा, विश्वे पिबत कामिनः ॥ ३ ॥

नहि व ऊतिः पृतनासु मर्धति, यस्मा अराध्वं नरः ।
अभि व आवर्त् सुमतिर्नवीयसी, तूयं यात पिपीषवः ॥ ४ ॥

ओ षु घृष्विराधसो, यातनान्धांसि पीतये ।
इमा वो हव्या मरुतो ररे हि कं, मो ष्वन्यत्र गन्तन ॥ ५ ॥

आ च नो बर्हिः सदताविता च नः, स्पार्हाणि दातवे वसु ।
अस्रेधन्तो मरुतः सोम्ये मधौ, स्वाहेह मादयाध्वै ॥ ६ ॥

सस्वश्चिद्धि तन्वः शुम्भमाना, आ हंसासो नीलपृष्ठा अपप्तन् ।
विश्वं शर्धो अभितो मा नि षेद, नरो न रण्वाः सवने मदन्तः ॥ ७ ॥

यो नो मरुतो अभि दुर्हृणायुस्, तिरश्चित्तानि वसवो जिघांसति ।
द्रुहः पाशान् प्रति स मुचीष्ट, तपिष्ठेन हन्मना हन्तना तम् ॥ ८ ॥

सांतपना इदं हविर्, मरुतस्तज्जुजुष्टन ।
युष्माकोती रिशादसः ॥ ९ ॥

गृहमेधास आ गत, मरुतो माप भूतन ।
युष्माकोती सुदानवः ॥ १० ॥

इहेह वः स्वतवसः, कवयः सूर्यत्वचः ।
यज्ञं मरुत आ वृणे ॥ ११ ॥

त्र्यम्बकं यजामहे, सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनान्, मृत्योर्मुक्षीय मामृतात् ॥ १२ ॥

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१२ मैत्रावरुणिर्वसिष्ठः । १ सूर्यः, २-१२ मित्रावरुणौ । त्रिष्टुप् ।

यदद्य सूर्य ब्रवोऽनागा, उद्यन् मित्राय वरुणाय सत्यम् ।
वयं देवत्रादिते स्याम, तव प्रियासो अर्यमन् गृणन्तः ॥ १ ॥

एष स्य मित्रावरुणा नृचक्षा, उभे उदेति सूर्यो अभि ज्मन् ।
विश्वस्य स्थातुर्जगतश्च गोपा, ऋजु मर्तेषु वृजिना च पश्यन् ॥ २ ॥

अयु॑क्त स॒प्त ह॒रितः॑ स॒धस्था॒द्, या ईं॒ वह॑न्ति॒ सूर्यं॑ घृ॒ताचीः॑ ।
धामा॑नि मित्रावरुणा यु॒वाकुः॒, सं यो यू॒थेव॒ जनि॑मानि॒ चष्टे॑ ॥ ३ ॥

उद् वां॑ पृ॒क्षासो॒ मधु॑मन्तो अस्थु॒-, रा सूर्यो॑ अरुहच्छु॒क्रमर्णः॑ ।
यस्मा॑ आदि॒त्या अध्व॑नो रद॑न्ति, मि॒त्रो अ॑र्य॒मा वरु॑णः स॒जोषाः॑ ॥ ४ ॥

इ॒मे चे॒तारो॒ अनृ॑तस्य॒ भूरे॑र्, मि॒त्रो अ॑र्य॒मा वरु॑णो॒ हि सन्ति॑ ।
इ॒म ऋ॒तस्य॑ वावृधुर्दुरो॒णे, श॒ग्मासः॑ पु॒त्रा अदि॑ते॒रद॑ब्धाः ॥ ५ ॥

इ॒मे मि॒त्रो वरु॑णो दू॒ळभासो-, ऽचेत॑सं चिच्चितयन्ति॒ दक्षैः॑ ।
अपि॒ क्रतुं॑ सु॒चेत॑सं॒ वत॑न्तस्, ति॒रश्चि॒दंहः॑ सु॒पथा॑ नयन्ति ॥ ६ ॥

इ॒मे दि॒वो अनि॑मिषा पृथि॒व्याश्, चि॑कि॒त्वांसो॑ अचे॒तसं॑ नयन्ति ।
प्र॒व्राजे॑ चिन्न॒द्यो॑ गा॒धम॑स्ति, पा॒रं नो॑ अ॒स्य वि॑ष्पि॒तस्य॑ पर्षन् ॥ ७ ॥

यद् गो॒पाव॒ददि॑तिः॒ शर्म॑ भ॒द्रं, मि॒त्रो यच्छ॑न्ति॒ वरु॑णः सु॒दासे॑ ।
तस्मि॒न्ना तो॒कं तन॑यं॒ दधा॑ना, मा क॑र्म देव॒हेळ॑नं तुरासः ॥ ८ ॥

अव॒ वेदिं॒ होत्रा॑भिर्यजेत, रि॒पुः काश्चि॑द् वरुण॒ध्रुतः॒ सः ।
परि॒ द्वेषो॑भिरर्य॒मा वृ॑णक्तु॒-, रुं सु॒दासे॑ वृषणा उ लो॒कम् ॥ ९ ॥

स॒स्वश्चि॒द्धि सम्‌॑तिस्त्वे॒ष्ये॑षा-, मपी॒च्ये॑न॒ सह॑सा॒ सह॑न्ते ।
यु॒ष्मद् भि॒या वृ॑षणो॒ रेज॑माना, दक्ष॑स्य चिन्महि॒ना मृ॒ळता॑ नः ॥ १० ॥

यो ब्रह्म॑णे सुम॒तिमा॒यजा॑ते, वाज॑स्य सा॒तौ प॑र॒मस्य॑ रा॒यः ।
सीक्ष॑न्त म॒न्युं म॒घवा॑नो अ॒र्य, उ॒रु क्षया॑य चक्रिरे सु॒धातु॑ ॥ ११ ॥

इ॒यं दे॑व पु॒रोहि॑तिर्यु॒वभ्यां॑, य॒ज्ञेषु॑ मित्रावरुणावकारि ।
विश्वा॑नि दु॒र्गा पि॑पृतं ति॒रो नो॑, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ १२ ॥

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७ मैत्रावरुणिर्वसिष्ठः । मित्रावरुणौ । त्रिष्टुप् ।

उद् वां॒ चक्षु॑र्वरुण सु॒प्रती॑कं, दे॒वयो॑रेति॒ सूर्य॑स्तत॒न्वान् ।
अ॒भि यो विश्वा॒ भुव॑नानि॒ चष्टे॒, स म॒न्युं मर्त्ये॒ष्वा चि॑केत ॥ १ ॥

प्र वां स मित्रावरुणावृतावा, विप्रो मन्मानि दीर्घश्रुदियर्ति ।
यस्य ब्रह्माणि सुक्रतू अवाथ, आ यत् क्रत्वा न शरदः पृणैथे ॥ २ ॥

प्रोरोर्मित्रावरुणा पृथिव्याः, प्र दिव ऋष्वाद् बृहतः सुदानू ।
स्पशो दधाथे ओषधीषु विक्ष्व्, ऋधग्यतो अनिमिषं रक्षमाणा ॥ ३ ॥

शंसा मित्रस्य वरुणस्य धाम, शुष्मो रोदसी बद्बधे महित्वा ।
अयन् मासा अयज्वनामवीराः, प्र यज्ञमन्मा वृजनं तिराते ॥ ४ ॥

अमूरा विश्वा वृषणाविमा वां, न यासु चित्रं ददृशे न यक्षम् ।
द्रुहः सचन्ते अनृता जनानां, न वां निण्यान्यचिते अभूवन् ॥ ५ ॥

समु वां यज्ञं महयं नमोभिर्, हुवे वां मित्रावरुणा सबाधः ।
प्र वां मन्मान्यृचसे नवानि, कृतानि ब्रह्म जुजुषन्निमानि ॥ ६ ॥

इयं देव पुरोहितिर्युवभ्यां, यज्ञेषु मित्रावरुणावकारि ।
विश्वानि दुर्गा पिपृतं तिरो नो, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । १-३ सूर्यः; ४-६ मित्रावरुणौ । त्रिष्टुप् ।

उत् सूर्यो बृहदर्चींष्यश्रेत्, पुरु विश्वा जनिम मानुषाणाम् ।
समो दिवा ददृशे रोचमानः, क्रत्वा कृतः सुकृतः कर्तृभिर्भूत् ॥ १ ॥

स सूर्य प्रति पुरो न उद् गा, एभिः स्तोमेभिरेतशेभिरेवैः ।
प्र नो मित्राय वरुणाय वोचो-, ऽनागसो अर्यम्णे अग्नये च ॥ २ ॥

वि नः सहस्रं शुरुधो रद-, न्त्वृतावानो वरुणो मित्रो अग्निः ।
यच्छन्तु चन्द्रा उपमं नो अर्कं-, मा नः कामं पूपुरन्तु स्तवानाः ॥ ३ ॥

द्यावाभूमी अदिते त्रासीथां नो, ये वां जज्ञुः सुजनिमान ऋष्वे ।
मा हेळे भूम वरुणस्य वायोर्, मा मित्रस्य प्रियतमस्य नृणाम् ॥ ४ ॥

प्र बाहवा सिसृतं जीवसे न, आ नो गव्यूतिमुक्षतं घृतेन ।
आ नो जने श्रवयतं युवाना, श्रुतं मे मित्रावरुणा हवेमा ॥ ५ ॥

नू मित्रो वरुणो अर्यमा नस्, त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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६ मैत्रावरुणिर्वसिष्ठः । १-४ सूर्यः, ५ सूर्य-मित्रावरुणाः, ६ मित्रावरुणौ अर्यमा च । त्रिष्टुप् ।

उद्वेति सुभगो विश्वचक्षाः, साधारणः सूर्यो मानुषाणाम् ।
चक्षुर्मित्रस्य वरुणस्य देवश्, चर्मेव यः समविव्यक् तमांसि ॥ १ ॥

उद्वेति प्रसवीता जनानां, महान् केतुरर्णवः सूर्यस्य ।
समानं चक्रं पर्याविवृत्सन्, यदेतशो वहति धूर्षु युक्तः ॥ २ ॥

विभ्राजमान उषसामुपस्थाद्, रेभैरुदेत्यनुमद्यमानः ।
एष मे देवः सविता चच्छन्द, यः समानं न प्रमिनाति धाम ॥ ३ ॥

दिवो रुक्म उरुचक्षा उदेति, दूरेअर्थस्तरणिर्भ्राजमानः ।
नूनं जनाः सूर्येण प्रसूता, अयन्नर्थानि कृणवन्नपांसि ॥ ४ ॥

यत्रा चक्रुरमृता गातुमस्मै, श्येनो न दीयन्नन्वेति पाथः ।
प्रति वां सूर उदिते विधेम, नमोभिर्मित्रावरुणोत हव्यैः ॥ ५ ॥

नू मित्रो वरुणो अर्यमा नस्, त्मने तोकाय वरिवो दधन्तु ।
सुगा नो विश्वा सुपथानि सन्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । मित्रावरुणौ । त्रिष्टुप् ।

दिवि क्षयन्ता रजसः पृथिव्यां, प्र वां घृतस्य निर्णिजो ददीरन् ।
हव्यं नो मित्रो अर्यमा सुजातो, राजा सुक्षत्रो वरुणो जुषन्त ॥ १ ॥

आ राजाना मह ऋतस्य गोपा, सिन्धुपती क्षत्रिया यातमर्वाक् ।
इळां नो मित्रावरुणोत वृष्टिम्, अव दिव इन्वतं जीरदानू ॥ २ ॥

मि॒त्रस्तन्नो॒ वरु॑णो दे॒वो अ॒र्यः, प्र साधि॑ष्ठेभिः प॒थिभि॑र्नयन्तु ।
ब्रव॒द् यथा॑ न॒ आद॒रिः सु॒दास॑, इ॒षा म॑देम स॒ह दे॒वगो॑पाः ॥ ३ ॥

यो वां॒ गर्तं॒ मन॑सा॒ तक्ष॑दे॒त-, मू॒र्ध्वां धी॒तिं कृ॒णव॑द् धा॒रय॑च्च ।
उ॒क्षेथां॑ मित्रावरुणा घृ॒तेन॒, ता रा॑जाना सुक्षि॒तीस्त॑र्पयेथाम् ॥ ४ ॥

ए॒ष स्तोमो॑ वरुण मित्र॒ तुभ्यं॒, सोमः॑ शु॒क्रो न वा॒यवे॑ऽयामि ।
अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुर॑न्धीर्, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः। मित्रावरुणौ। त्रिष्टुप्।

प्रति॑ वां॒ सूर॒ उदि॑ते सू॒क्तैर्, मि॒त्रं हु॑वे॒ वरु॑णं पू॒तद॑क्षम् ।
ययो॑रसु॒र्य१॒॑मक्षि॑तं॒ ज्येष्ठं॒, विश्व॑स्य॒ याम॑न्ना॒चिता॑ जिग॒त्नु ॥ १ ॥

ता हि दे॒वाना॒मसु॑रा॒ ताव॒र्या, ता नः॑ क्षि॒तीः क॑रत॒मू॒र्जय॑न्तीः ।
अ॒श्याम॑ मित्रावरुणा व॒यं वां॒, द्यावा॑ च॒ यत्र॑ पी॒पय॒न्नहा॑ च ॥ २ ॥

ता भूरि॑पाशा॒वनृ॑तस्य॒ सेतू॑, दुर॒त्येतू॑ रि॒पवे॒ मर्त्या॑य ।
ऋ॒तस्य॑ मित्रावरुणा प॒था वा॑-, म॒पो न ना॒वा दु॑रि॒ता त॑रेम ॥ ३ ॥

आ नो॑ मित्रावरुणा ह॒व्यजु॑ष्टिं, घृ॒तैर्गव्यू॑तिमुक्षत॒मिळा॑भिः ।
प्रति॑ वा॒मत्र॒ वर॒मा जना॑य, पृणी॒तमु॒द्नो दि॒व्यस्य॒ चारोः॑ ॥ ४ ॥

ए॒ष स्तोमो॑ वरुण मित्र॒ तुभ्यं॒, सोमः॑ शु॒क्रो न वा॒यवे॑ऽयामि ।
अ॒वि॒ष्टं धियो॑ जिगृ॒तं पुर॑न्धीर्, यू॒यं पा॑त स्व॒स्तिभिः॒ सदा॑ नः ॥ ५ ॥

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१९ मैत्रावरुणिर्वसिष्ठः। मित्रावरुणौ, ४-१३ आदित्याः, १४-१६ सूर्यः।
गायत्री; १०-१५ प्रगाथः = (समा बृहती, विषमा सतोबृहती,)
१६ पुर उष्णिक्।

प्र मि॒त्रयो॒र्वरु॑णयोः॒, स्तोमो॑ न एतु शू॒ष्यः॑ । नम॑स्वान् तुविजा॒तयोः॑ ॥ १ ॥
या धा॒रय॑न्त दे॒वाः, सु॒दक्षा॒ दक्ष॑पितरा । अ॒सु॒र्या॑य॒ प्रम॑हसा ॥ २ ॥

ता नः॑ स्तिपा त॑नूपा, वरु॑ण जरितॄणाम् । मित्र॑ साधय॑तं धियः॑ ॥ ३ ॥

यद॒द्य सूर॒ उदि॑ते-, ऽना॑गा मि॒त्रो अ॑र्य॒मा । सु॒वाति॑ सवि॒ता भगः॑ ॥ ४ ॥

सु॒प्रा॒वीर॑स्तु॒ स क्षयः॑, प्र नु याम॑न्त् सुदानवः । ये नो॒ अंहो॑ऽतिपिप्र॑ति ॥ ५ ॥

उ॒त स्व॒राजो॒ अदि॑ति-, रद॑ब्धस्य व्र॒तस्य॒ ये । म॒हो राजा॑न ईशते ॥ ६ ॥

प्रति॑ वां॒ सूर॒ उदि॑ते, मि॒त्रं गृ॑णीषे॒ वरु॑णम् । अ॒र्य॒मणं॑ रि॒शाद॑सम् ॥ ७ ॥

रा॒या हिर॑ण्यया म॒ति-, रि॒यम॑वृ॒काय॒ शव॑से । इ॒यं विप्रा॑ मे॒धसा॑तये ॥ ८ ॥

ते स्या॑म देव वरुण॒, ते मि॑त्र सू॒रिभिः॑ स॒ह । इषं॒ स्व॑श्च धीमहि ॥ ९ ॥

ब॒हवः॑ सूर॑चक्षसो-, ऽग्निजि॒ह्वा ऋ॑ता॒वृधः॑ ।
त्रीणि॒ ये ये॒मुर्वि॒दथा॑नि धी॒तिभि॒र्, विश्वा॑नि॒ परि॑भूतिभिः ॥ १० ॥

वि ये द॒धुः श॒रदं॒ मास॒माद॑ह॒र्, य॒ज्ञम॒क्तुं चादृच॑म् ।
अ॒ना॒प्यं वरु॑णो मि॒त्रो अ॑र्य॒मा, क्ष॒त्रं राजा॑न आशत ॥ ११ ॥

तद् वो॑ अ॒द्य म॑नामहे, सू॒क्तैः सूर॒ उदि॑ते ।
यदोह॑ते॒ वरु॑णो मि॒त्रो अ॑र्य॒मा, यू॒यमृ॒तस्य॑ रथ्यः ॥ १२ ॥

ऋ॒तावा॑न ऋ॒तजा॑ता ऋ॒ता॒वृधो॑, घो॒रासो॑ अनृ॒त॒द्विषः॑ ।
तेषां॑ वः सु॒म्ने सु॑च्छ॒र्दिष्ट॑मे नरः॑, स्याम॒ ये च॑ सू॒रयः॑ ॥ १३ ॥

उदु॒ त्यद् द॑र्श॒तं वपु॑र्, दि॒व ए॑ति प्रति॒ह्वरे ।
यदी॑मा॒शुर्वह॑ति दे॒व एत॑शो, विश्व॑स्मै॒ चक्ष॑से॒ अर॑म् ॥ १४ ॥

शी॒र्ष्णःशी॑र्ष्णो॒ जग॑तस्त॒स्थुष॒स्पतिं॑, स॒मया॒ विश्व॒मा रजः॑ ।
स॒प्त स्वसा॑रः सुवि॒ताय॒ सूर्यं॑, वह॑न्ति ह॒रितो॒ रथे॑ ॥ १५ ॥

तच्चक्षु॑र्दे॒वहि॑तं शु॒क्रमु॒च्चर॑त् । पश्ये॑म श॒रदः॑ श॒तं, जीवे॑म श॒रदः॑ श॒तम् ॥ १६ ॥

काव्ये॑भिरदा॒भ्या-, ऽऽया॑तं वरुण द्यु॒मत् । मि॒त्रश्च॒ सोम॑पीतये ॥ १७ ॥

दि॒वो धाम॑भिर्वरुण, मि॒त्रश्चा॒ या॑तम॒द्रुहा॑ । पिब॑तं॒ सोम॑मातु॒जी ॥ १८ ॥

आ या॑तं मित्रावरुणा, जुषा॒णावाहु॑तिं नरा । पा॒तं सोम॑मृतावृधा ॥ १९ ॥

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१० मैत्रावरुणिर्वसिष्ठः । अश्विनौ । त्रिष्टुप् ।

प्रति वां रथं नृपती जरध्यै, हविष्मता मनसा यज्ञियेन ।
यो वां दूतो न धिष्ण्यावजीग-, रच्छा सूनुर्न पितरा विवक्मि ॥ १ ॥

अशोच्यग्निः समिधानो अस्मे, उपो अदृश्रन् तमसश्चिदन्ताः ।
अचेति केतुरुषसः पुरस्ताच्, छ्रिये दिवो दुहितुर्जायमानः ॥ २ ॥

अभि वां नूनमश्विना सुहोता, स्तोमैः सिषक्ति नासत्या विवक्वान् ।
पूर्वीभिर्यातं पथ्याभिरर्वाक्, स्वर्विदा वसुमता रथेन ॥ ३ ॥

अवोर्वां नूनमश्विना युवाकुर्, हुवे यद् वां सुते माध्वी वसूयुः ।
आ वां वहन्तु स्थविरासो अश्वाः, पिबाथो अस्मे सुषुता मधूनि ॥ ४ ॥

प्राचीमु देवाश्विना धियं मे-, ऽमृध्रां सातये कृतं वसूयुम् ।
विश्वा अविष्टं वाज आ पुरंधीस्, ता नः शक्तं शचीपती शचीभिः ॥ ५ ॥

अविष्टं धीष्वश्विना न आसु, प्रजावद् रेतो अह्रयं नो अस्तु ।
आ वां तोके तनये तूतुजानाः, सुरत्नासो देववीतिं गमेम ॥ ६ ॥

एष स्य वां पूर्वगत्वेव सख्ये, निधिर्हितो माध्वी रातो अस्मे ।
अहेळता मनसा यातमर्वा-, गश्नन्ता हव्यं मानुषीषु विक्षु ॥ ७ ॥

एकस्मिन् योगे भुरणा समाने, परि वां सप्त स्रवतो रथो गात् ।
न वायन्ति सुभ्वो देवयुक्ता, ये वां धूर्षु तरणयो वहन्ति ॥ ८ ॥

असश्चता मघवद्भ्यो हि भूतं, ये राया मघदेयं जुनन्ति ।
प्र ये बन्धुं सूनृताभिस्तिरन्ते, गव्या पृञ्चन्तो अश्व्या मघानि ॥ ९ ॥

नू मे हवमा शृणुतं युवाना, यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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९ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । विराट्, ८-९ त्रिष्टुप् ।

आ शुभ्रा यातमश्विना स्वश्वा, गिरो दस्रा जुजुषाणा युवाकोः ।
हव्यानि च प्रतिभृता वीतं नः ॥ १ ॥

प्र वामन्धांसि मद्यान्यस्थु-, ररं गन्तं हविषो वीतये मे ।
तिरो अर्यो हवनानि श्रुतं नः ॥ २ ॥

प्र वां रथो मनोजवा इयर्ति, तिरो रजांस्यश्विना शतोतिः ।
अस्मभ्यं सूर्यावसू इयानः ॥ ३ ॥

अयं ह यद् वां देवया उ अद्रि-, रूर्ध्वो विवक्ति सोमसुद् युवभ्याम् ।
आ वल्गू विप्रो ववृतीत हव्यैः ॥ ४ ॥

चित्रं ह यद् वां भोजनं न्वस्ति, न्यत्रये महिष्वन्तं युयोतम् ।
यो वामोमानं दधते प्रियः सन् ॥ ५ ॥

उत त्यद् वां जुरते अश्विना भूच्, च्यवानाय प्रतीत्यं हविर्दे ।
अधि यद् वर्प इतऊति धत्थः ॥ ६ ॥

उत त्यं भुज्युमश्विना सखायो, मध्ये जहुर्दुरेवासः समुद्रे ।
निरीं पर्षदरावा यो युवाकुः ॥ ७ ॥

वृकाय चिज्जसमानाय शक्त-, मुत श्रुतं शयवे हूयमाना ।
यावघ्न्यामपिन्वतमपो न, स्तर्यं चिच्छक्त्यश्विना शचीभिः ॥ ८ ॥

एष स्य कारुर्जरते सूक्तै-, रग्रे बुधान उषसां सुमन्मा ।
इषा तं वर्धदघ्न्या पयोभिर्, यूयं पात स्वस्तिभिः सदा नः ॥ ९ ॥

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८ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । त्रिष्टुप् ।

आ वां रथो रोदसी बद्बधानो, हिरण्ययो वृषभिर्यात्वश्वैः ।
घृतवर्तनिः पविभी रुचान, इषां वोळ्हा नृपतिर्वाजिनीवान् ॥ १ ॥

स पप्रथानो अभि पञ्च भूर्मा, त्रिवन्धुरो मनसा यातु युक्तः ।
विशो येन गच्छथो देवयन्तीः, कुत्रा चिद् याममश्विना दधाना ॥ २ ॥

स्वश्वा यशसा यातमर्वाग्, दस्रा निधिं मधुमन्तं पिबाथः ।
वि वां रथो वध्वा३ यादमानो-, ऽन्तान् दिवो बाधते वर्तनिभ्याम् ॥ ३ ॥

युवोः श्रियं परि योषावृणीत, सूरो दुहिता परितक्म्यायाम् ।
यद् देवयन्तमवथः शचीभिः, परि घ्रंसमोमना वां वयो गात् ॥ ४ ॥

यो ह स्य वां रथिरा वस्त उस्रा, रथो युजानः परियाति वर्तिः ।
तेन नः शं योरुषसो व्युष्टौ, न्यश्विना वहतं यज्ञे अस्मिन् ॥ ५ ॥

नरा गौरेव विद्युतं तृषाणा-, ऽस्माकमद्य सवनोप यातम् ।
पुरुत्रा हि वां मतिभिर्हवन्ते, मा वामन्ये नि यमन् देवयन्तः ॥ ६ ॥

युवं भुज्युमवविद्धं समुद्र, उदूहथुरर्णसो अस्रिधानैः ।
पतत्रिभिरश्रमैरव्यथिभिर्, दंसनाभिरश्विना पारयन्ता ॥ ७ ॥

नू मे हवमा शृणुतं युवाना, यासिष्टं वर्तिरश्विनाविरावत् ।
धत्तं रत्नानि जरतं च सूरीन्, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । त्रिष्टुप् ।

आ विश्ववाराश्विना गतं नः, प्र तत् स्थानमवाचि वां पृथिव्याम् ।
अश्वो न वाजी शुनपृष्ठो अस्था-, दा यत् सेदथुर्ध्रुवसे न योनिम् ॥ १ ॥

सिषक्ति सा वां सुमतिश्चनिष्ठा-, ऽतापि घर्मो मनुषो दुरोणे ।
यो वां समुद्रान्त् सरितः पिप-, र्त्येतग्वा चिन्न सुयुजा युजानः ॥ २ ॥

यानि स्थानान्यश्विना दधाथे, दिवो यह्वीष्वोषधीषु विक्षु ।
नि पर्वतस्य मूर्धनि सदन्ते-, षं जनाय दाशुषे वहन्ता ॥ ३ ॥

चनिष्टं देवा ओषधीष्वप्सु, यद् योग्या अश्नवैथे ऋषीणाम् ।
पुरूणि रत्ना दधतौ न्यस्मे, अनु पूर्वाणि चख्यथुर्युगानि ॥ ४ ॥

शुश्रुवांसा चिदश्विना पुरूण्यभि ब्रह्माणि चक्षाथे ऋषीणाम् ।
प्रति प्र यातं वरमा जनायाऽस्मे वामस्तु सुमतिश्चनिष्ठा ॥ ५ ॥

यो वां यज्ञो नासत्या हविष्मान्, कृतब्रह्मा समर्यो३ भवाति ।
उप प्र यातं वरमा वसिष्ठ-, मिमा ब्रह्माण्यृच्यन्ते युवभ्याम् ॥ ६ ॥

इयं मनीषा इयमश्विना गी-, रिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । त्रिष्टुप् ।

अप स्वसुरुषसो नग्जिहीते, रिणक्ति कृष्णीररुषाय पन्थाम् ।
अश्वामघा गोमघा वां हुवेम, दिवा नक्तं शरुमस्मद् युयोतम् ॥ १ ॥

उपायातं दाशुषे मर्त्याय, रथेन याममश्विना वहन्ता ।
युयुतमस्मदनिराममीवां, दिवा नक्तं माध्वी त्रासीथां नः ॥ २ ॥

आ वां रथमवमस्यां व्युष्टौ, सुम्नायवो वृषणो वर्तयन्तु ।
स्यूमगभस्तिमृतयुग्भिरश्वै-, राश्विना वसुमन्तं वहेथाम् ॥ ३ ॥

यो वां रथो नृपती अस्ति वोळ्हा, त्रिवन्धुरो वसुमाँ उस्रयामा ।
आ न एना नासत्योप यात-, मभि यद् वां विश्वप्स्न्यो जिगाति ॥ ४ ॥

युवं च्यवानं जरसोऽमुमुक्तं, नि पेदव ऊहथुराशुमश्वम् ।
निरंहसस्तमसः स्पर्तमत्रिं, नि जाहुषं शिथिरे धातमन्तः ॥ ५ ॥

इयं मनीषा इयमश्विना गी-, रिमां सुवृक्तिं वृषणा जुषेथाम् ।
इमा ब्रह्माणि युवयून्यग्मन्, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः। अश्विनौ। त्रिष्टुप्।

आ गोमता नासत्या रथेना-, ऽश्वावता पुरुश्चन्द्रेण यातम्।
अभि वां विश्वा नियुतः सचन्ते, स्पार्हया श्रिया तन्वा शुभाना ॥ १ ॥

आ नो देवेभिरुप यातमर्वाक्, सजोषसा नासत्या रथेन।
युवोर्हि नः सख्या पित्र्याणि, समानो बन्धुरुत तस्य वित्तम् ॥ २ ॥

उदु स्तोमासो अश्विनोरबुध्रन्, जामि ब्रह्माण्युषसश्च देवीः।
आविवासन् रोदसी धिष्ण्येमे, अच्छा विप्रो नासत्या विवक्ति ॥ ३ ॥

वि चेदुच्छन्त्यश्विना उषासः, प्र वां ब्रह्माणि कारवो भरन्ते।
ऊर्ध्वं भानुं सविता देवो अश्रेद्, बृहदग्नयः समिधा जरन्ते ॥ ४ ॥

आ पश्चातान्नासत्या पुरस्ता-, दाश्विना यातमधरादुदक्तात्।
आ विश्वतः पाञ्चजन्येन राया, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः। अश्विनौ। त्रिष्टुप्।

अतारिष्म तमसस्पारमस्य, प्रति स्तोमं देवयन्तो दधानाः।
पुरुदंसा पुरुतमा पुराजा-, ऽमर्त्या हवते अश्विना गीः ॥ १ ॥

न्यु प्रियो मनुषः सादि होता, नासत्या यो यजते वन्दते च।
अश्नीतं मध्वो अश्विना उपाक, आ वां वोचे विदथेषु प्रयस्वान् ॥ २ ॥

अहेम यज्ञं पथामुराणा, इमां सुवृक्तिं वृषणा जुषेथाम्।
श्रुष्टीवेव प्रेषितो वामबोधि, प्रति स्तोमैर्जरमाणो वसिष्ठः ॥ ३ ॥

उप त्या वह्नी गमतो विशं नो, रक्षोहणा संभृता वीळुपाणी।
समन्धांस्यग्मत मत्सराणि, मा नो मर्धिष्टमा गतं शिवेन ॥ ४ ॥

आ पश्चातान्नासत्या पुरस्ता-, दाश्विना यातमधरादुदक्तात्।
आ विश्वतः पाञ्चजन्येन राया, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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६ मैत्रावरुणिर्वसिष्ठः । अश्विनौ । प्रगाथः=(विषमा बृहती, समा सतोबृहती) ।

इमा उ वां दिविष्टय, उस्रा हवन्ते अश्विना ।
अयं वामह्वेऽवसे शचीवसू, विशंविशं हि गच्छथः ॥ १ ॥

युवं चित्रं ददथुर्भोजनं नरा, चोदेथां सूनृतावते ।
अर्वाग्रथं समनसा नि यच्छतं, पिबतं सोम्यं मधु ॥ २ ॥

आ यातमुप भूषतं, मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जेन्यावसू, मा नो मर्धिष्टमा गतम् ॥ ३ ॥

अश्वासो ये वामुप दाशुषो गृहं, युवां दीयन्ति बिभ्रतः ।
मक्षूयुभिर्नरा हयेभिरश्विना-, ऽऽ देवा यातमस्मयू ॥ ४ ॥

अधा ह यन्तो अश्विना, पृक्षः सचन्त सूरयः ।
ता यंसतो मघवद्भ्यो ध्रुवं यशश्, छर्दिरस्मभ्यं नासत्या ॥ ५ ॥

प्र ये ययुरवृकासो रथा इव, नृपातारो जनानाम् ।
उत स्वेन शवसा शूशुवुर्नर, उत क्षियन्ति सुक्षितिम् ॥ ६ ॥

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८ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

व्युषा आवो दिविजा ऋतेना-, ऽऽविष्कृण्वाना महिमानमागात् ।
अप द्रुहस्तम आवरजुष्ट-, मङ्गिरस्तमा पथ्या अजीगः ॥ १ ॥

महे नो अद्य सुविताय बोध्-, युषो महे सौभगाय प्र यन्धि ।
चित्रं रयिं यशसं धेह्यस्मे, देवि मर्तेषु मानुषि श्रवस्युम् ॥ २ ॥

एते त्ये भानवो दर्शतायाश्, चित्रा उषसो अमृतास आगुः ।
जनयन्तो दैव्यानि व्रता-, न्यापृणन्तो अन्तरिक्षा व्यस्थुः ॥ ३ ॥

एषा स्या युजाना पराकात्, पञ्च क्षितीः परि सद्यो जिगाति ।
अभिपश्यन्ती वयुना जनानां, दिवो दुहिता भुवनस्य पत्नी ॥ ४ ॥

वाजिनीवती सूर्यस्य योषा, चित्रामघा राय ईशे वसूनाम् ।
ऋषिष्टुता जरयन्ती मघो-, न्युषा उच्छति वह्निभिर्गृणाना ॥ ५ ॥

प्रति द्युतानामरुषासो अश्वा-, श्चित्रा अदृश्रन्नुषसं वहन्तः ।
याति शुभ्रा विश्वपिशा रथेन, दधाति रत्नं विधते जनाय ॥ ६ ॥

सत्या सत्येभिर्महती महद्भि-, र्देवी देवेभिर्यजता यजत्रैः ।
रुजद् दृळ्हानि दददुस्रियाणां, प्रति गाव उषसं वावशन्त ॥ ७ ॥

नू नो गोमद् वीरवद् धेहि रत्न-, मुषो अश्वावत् पुरुभोजो अस्मे ।
मा नो बर्हिः पुरुषता निदे कर्, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

उदु ज्योतिरमृतं विश्वजन्यं, विश्वानरः सविता देवो अश्रेत् ।
क्रत्वा देवानामजनिष्ट चक्षु-, राविरकर्भुवनं विश्वमुषाः ॥ १ ॥

प्र मे पन्था देवयाना अदृश्र-, न्नमर्धन्तो वसुभिरिष्कृतासः ।
अभूदु केतुरुषसः पुरस्तात्, प्रतीच्यागादधि हर्म्येभ्यः ॥ २ ॥

तानीदहानि बहुलान्यासन्, या प्राचीनमुदिता सूर्यस्य ।
यतः परि जार इवाचर-, न्त्युषो ददृक्षे न पुनर्यतीव ॥ ३ ॥

त इद् देवानां सधमाद आस-, न्नृतावानः कवयः पूर्व्यासः ।
गूळ्हं ज्योतिः पितरो अन्वविन्दन्, सत्यमन्त्रा अजनयन्नुषासम् ॥ ४ ॥

समान ऊर्वे अधि संगतासः, सं जानते न यतन्ते मिथस्ते ।
ते देवानां न मिनन्ति व्रता-, न्यमर्धन्तो वसुभिर्यादमानाः ॥ ५ ॥

प्रति त्वा स्तोमैरीळते वसिष्ठा, उषर्बुधः सुभगे तुष्टुवांसः ।
गवां नेत्री वाजपत्नी न उच्छो-, षः सुजाते प्रथमा जरस्व ॥ ६ ॥

एषा नेत्री राधसः सूनृताना-, मुषा उच्छन्ती रिभ्यते वसिष्ठैः ।
दीर्घश्रुतं रयिमस्मे दधाना, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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६ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

उषो रुरुचे युवतिर्न योषा, विश्वं जीवं प्रसुवन्ती चरायै ।
अभूदग्निः समिधे मानुषाणा-, मकर्ज्योतिर्बाधमाना तमांसि ॥ १ ॥

विश्वं प्रतीची सप्रथा उदस्थाद्, रुशद् वासो बिभ्रती शुक्रमश्वैत् ।
हिरण्यवर्णा सुदृशीकसंदृग्, गवां माता नेत्र्यह्नामरोचि ॥ २ ॥

देवानां चक्षुः सुभगा वहन्ती, श्वेतं नयन्ती सुदृशीकमश्वम् ।
उषा अदर्शि रश्मिभिर्व्यक्ता, चित्रामघा विश्वमनु प्रभूता ॥ ३ ॥

अन्तिवामा दूरे अमित्रमुच्छो-, र्वीं गव्यूतिमभयं कृधी नः ।
यावय द्वेष आ भरा वसूनि, चोदय राधो गृणते मघोनि ॥ ४ ॥

अस्मे श्रेष्ठेभिर्भानुभिर्वि भा-, ह्युषो देवि प्रतिरन्ती न आयुः ।
इषं च नो दधती विश्ववारे, गोमदश्वावद् रथवच्च राधः ॥ ५ ॥

यां त्वा दिवो दुहितर्वर्धय-, न्त्युषः सुजाते मतिभिर्वसिष्ठाः ।
सास्मासु धा रयिमृष्वं बृहन्तं, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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५ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

प्रति केतवः प्रथमा अदृश्र-, न्नूर्ध्वा अस्या अञ्जयो वि श्रयन्ते ।
उषो अर्वाचा बृहता रथेन, ज्योतिष्मता वाममस्मभ्यं वक्षि ॥ १ ॥

प्रति षीमग्निर्जरते समिद्धः, प्रति विप्रासो मतिभिर्गृणन्तः ।
उषा याति ज्योतिषा बाधमाना, विश्वा तमांसि दुरिताप देवी ॥ २ ॥

एता उ त्याः प्रत्यदृश्रन् पुरस्ताज्, ज्योतिर्यच्छन्तीरुषसो विभातीः ।
अजीजनन्त् सूर्यं यज्ञमग्नि-, मपाचीनं तमो अगादजुष्टम् ॥ ३ ॥

अचेति दिवो दुहिता मघोनी, विश्वे पश्यन्त्युषसं विभातीम् ।
आस्थाद् रथं स्वधया युज्यमान-, मा यमश्वासः सुयुजो वहन्ति ॥ ४ ॥

प्रति त्वाद्य सुमनसो बुधन्ता-, ऽस्माकासो मघवानो वयं च ।
तिल्विलायध्वमुषसो विभातीर्, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

व्युषा आवः पथ्याऽ जनानां, पञ्च क्षितीर्मानुषीर्बोधयन्ती ।
सुसंदृग्भिरुक्षभिर्भानुमश्रेद्, वि सूर्यो रोदसी चक्षसावः ॥ १ ॥

व्यञ्जते दिवो अन्तेष्वक्तून्, विशो न युक्ता उषसो यतन्ते ।
सं ते गावस्तम आ वर्तयन्ति, ज्योतिर्यच्छन्ति सवितेव बाहू ॥ २ ॥

अभूदुषा इन्द्रतमा मघो-, न्यजीजनत् सुविताय श्रवांसि ।
वि दिवो देवी दुहिता दधा-, त्यङ्गिरस्तमा सुकृते वसूनि ॥ ३ ॥

तावदुषो राधो अस्मभ्यं रास्व, यावत् स्तोतृभ्यो अरदो गृणाना ।
यां त्वा जज्ञुर्वृषभस्या रवेण, वि दृळ्हस्य दुरो अद्रेरौर्णोः ॥ ४ ॥

देवंदेवं राधसे चोदय-, न्त्यस्मद्र्यक् सूनृता ईरयन्ती ।
व्युच्छन्ती नः सनये धियो धा, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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३ मैत्रावरुणिर्वसिष्ठः । उषसः । त्रिष्टुप् ।

प्रति स्तोमेभिरुषसं वसिष्ठा, गीर्भिर्विप्रासः प्रथमा अबुध्रन् ।
विवर्तयन्तीं रजसी समन्ते, आविष्कृण्वतीं भुवनानि विश्वा ॥ १ ॥

एषा स्या नव्यमायुर्दधाना, गूढ्वी तमो ज्योतिषोषा अबोधि ।
अग्र एति युवतिरह्रयाणा, प्राचिकितत् सूर्यं यज्ञमग्निम् ॥ २ ॥

अश्वावतीर्गोमतीर्न उषासो, वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता, यूयं पात स्वस्तिभिः सदा नः ॥ ३ ॥

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६ मैत्रावरुणिर्वसिष्ठः । उषसः । प्रगाथः = (विषमा बृहती, समा सतोबृहती) ।

प्रत्यु अदर्श्यायु-, त्यु१च्छन्ती दुहिता दिवः ।
अपो महि व्ययति चक्षसे तमो, ज्योतिष्कृणोति सूनरी ॥ १ ॥

उदुस्रियाः सृजते सूर्यः सचाँ, उद्यन्नक्षत्रमर्चिवत् ।
तवेदुषो व्युषि सूर्यस्य च, सं भक्तेन गमेमहि ॥ २ ॥

प्रति त्वा दुहितर्दिव, उषो जीरा अभुत्स्महि ।
या वहसि पुरु स्पार्हं वनन्वति, रत्नं न दाशुषे मयः ॥ ३ ॥

उच्छन्ती या कृणोषि मंहना महि, प्रख्यै देवि स्वर्दृशे ।
तस्यास्ते रत्नभाज ईमहे वयं, स्याम मातुर्न सूनवः ॥ ४ ॥

तच्चित्रं राध आ भरो-, षो यद् दीर्घश्रुत्तमम् ।
यत् ते दिवो दुहितर्मर्तभोजनं, तद् रास्व भुनजामहै ॥ ५ ॥

श्रवः सूरिभ्यो अमृतं वसुत्वनं, वाजाँ अस्मभ्यं गोमतः ।
चोदयित्री मघोनः सूनृताव-, त्युषा उच्छदप स्रिधः ॥ ६ ॥

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१० मैत्रावरुणिर्वसिष्ठः । इन्द्रावरुणौ । जगती ।

इन्द्रावरुणा युवमध्वराय नो, विशे जनाय महि शर्म यच्छतम् ।
दीर्घप्रयज्युमति यो वनुष्यति, वयं जयेम पृतनासु दूढ्यः ॥ १ ॥

सम्राळन्यः स्वराळन्य उच्यते वां, महान्ताविन्द्रावरुणा महावसू ।
विश्वे देवासः परमे व्योमनि, सं वामोजो वृषणा सं बलं दधुः ॥ २ ॥

अन्वपां खान्यतृन्तमोजसा-, ऽऽ सूर्यमैरयतं दिवि प्रभुम् ।
इन्द्रावरुणा मदे अस्य मायिनो-, ऽपिन्वतमपितः पिन्वतं धियः ॥ ३ ॥

युवामिद् युत्सु पृतनासु वह्नयो, युवां क्षेमस्य प्रसवे मितज्ञवः।
ईशाना वस्व उभयस्य कारव, इन्द्रावरुणा सुहवा हवामहे ॥ ४ ॥

इन्द्रावरुणा यदिमानि चक्रथुर्, विश्वा जातानि भुवनस्य मज्मना।
क्षेमेण मित्रो वरुणं दुवस्यति, मरुद्भिरुग्रः शुभमन्य ईयते ॥ ५ ॥

महे शुल्काय वरुणस्य नु त्विष, ओजो मिमाते ध्रुवमस्य यत् स्वम्।
अजामिमन्यः श्नथयन्तमातिरद्, दभ्रेभिरन्यः प्र वृणोति भूयसः ॥ ६ ॥

न तमंहो न दुरितानि मर्त्य-, मिन्द्रावरुणा न तपः कुतश्चन।
यस्य देवा गच्छथो वीथो अध्वरं, न तं मर्तस्य नशते परिह्वृतिः ॥ ७ ॥

अर्वाङ् नरा दैव्येनावसा गतं, शृणुतं हवं यदि मे जुजोषथः।
युवोर्हि सख्यमुत वा यदाप्यं, मार्डीकमिन्द्रावरुणा नि यच्छतम् ॥ ८ ॥

अस्माकमिन्द्रावरुणा भरेभरे, पुरोयोधा भवतं कृष्ट्योजसा।
यद् वां हवन्त उभये अध स्पृधि, नरस्तोकस्य तनयस्य सातिषु ॥ ९ ॥

अस्मे इन्द्रो वरुणो मित्रो अर्यमा, द्युम्नं यच्छन्तु महि शर्म सप्रथः।
अवध्रं ज्योतिरदितेर्ऋतावृधो, देवस्य श्लोकं सवितुर्मनामहे ॥ १० ॥

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१० मैत्रावरुणिर्वसिष्ठः। इन्द्रावरुणौ। जगती।

युवां नरा पश्यमानास आप्यं, प्राचा गव्यन्तः पृथुपर्शवो ययुः।
दासा च वृत्रा हतमार्याणि च, सुदासमिन्द्रावरुणावसावतम् ॥ १ ॥

यत्रा नरः समयन्ते कृतध्वजो, यस्मिन्नाजा भवति किं चन प्रियम्।
यत्रा भयन्ते भुवना स्वर्दृशस्, तत्रा न इन्द्रावरुणाधि वोचतम् ॥ २ ॥

सं भूम्या अन्ता ध्वसिरा अदृक्षते-, न्द्रावरुणा दिवि घोष आरुहत्।
अस्थुर्जनानामुप मामरातयो-, ऽर्वागवसा हवनश्रुता गतम् ॥ ३ ॥

इन्द्रावरुणा वधनाभिरप्रति, भेदं वन्वन्ता प्र सुदासमावतम्।
ब्रह्माण्येषां शृणुतं हवीमनि, सत्या तृत्सूनामभवत् पुरोहितिः ॥ ४ ॥

इन्द्रावरुणावभ्या तपन्ति मा-, ऽघान्यर्यो वनुषामरातयः।
युवं हि वस्व उभयस्य राजथो-, ऽध स्मा नोऽवतं पार्ये दिवि ॥ ५ ॥

युवां हवन्त उभयास आजि-, ष्विन्द्रं च वस्वो वरुणं च सातये।
यत्र राजभिर्दशभिर्निबाधितं, प्र सुदासमावतं तृत्सुभिः सह ॥ ६ ॥

दश राजानः समिता अयज्यवः, सुदासमिन्द्रावरुणा न युयुधुः।
सत्या नृणामद्मसदामुपस्तुतिर्, देवा एषामभवन् देवहूतिषु ॥ ७ ॥

दाशराज्ञे परियत्ताय विश्वतः, सुदास इन्द्रावरुणावशिक्षतम्।
श्वित्यञ्चो यत्र नमसा कपर्दिनो, धिया धीवन्तो असपन्त तृत्सवः ॥ ८ ॥

वृत्राण्यन्यः समिथेषु जिघ्नते, व्रतान्यन्यो अभि रक्षते सदा।
हवामहे वां वृषणा सुवृक्तिभि-, रस्मे इन्द्रावरुणा शर्म यच्छतम् ॥ ९ ॥

अस्मे इन्द्रो वरुणो मित्रो अर्यमा, द्युम्नं यच्छन्तु महि शर्म सप्रथः।
अवध्रं ज्योतिरदितेर्ऋतावृधो, देवस्य श्लोकं सवितुर्मनामहे ॥ १० ॥

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५ मैत्रावरुणिर्वसिष्ठः। इन्द्रावरुणौ। त्रिष्टुप्।

आ वां राजानावध्वरे ववृत्यां, हव्येभिरिन्द्रावरुणा नमोभिः।
प्र वां घृताची बाह्वोर्दधाना, परि त्मना विषुरूपा जिगाति ॥ १ ॥

युवो राष्ट्रं बृहदिन्वति द्यौर्, यौ सेतृभिररज्जुभिः सिनीथः।
परि नो हेळो वरुणस्य वृज्या, उरुं न इन्द्रः कृणवदु लोकम् ॥ २ ॥

कृतं नो यज्ञं विदथेषु चारुं, कृतं ब्रह्माणि सूरिषु प्रशस्ता।
उपो रयिर्देवजूतो न एतु, प्र णः स्पार्हाभिरूतिभिस्तिरेतम् ॥ ३ ॥

अस्मे इन्द्रावरुणा विश्ववारं, रयिं धत्तं वसुमन्तं पुरुक्षुम्।
प्र य आदित्यो अनृता मिना-, त्यमिता शूरो दयते वसूनि ॥ ४ ॥

इयमिन्द्रं वरुणमष्ट मे गीः, प्रावत् तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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५ मैत्रावरुणिर्वसिष्ठः । इन्द्रावरुणौ । त्रिष्टुप् ।

पुनीषे वामरक्षसं मनीषां, सोममिन्द्राय वरुणाय जुह्वत् ।
घृतप्रतीकामुषसं न देवीं, ता नो यामन्नुरुष्यतामभीके ॥ १ ॥

स्पर्धन्ते वा उ देवहूये अत्र, येषु ध्वजेषु दिद्यवः पतन्ति ।
युवं ताँ इन्द्रावरुणावमित्रान्, हतं पराचः शर्वा विषूचः ॥ २ ॥

आपश्चिद्धि स्वयशसः सदःसु, देवीरिन्द्रं वरुणं देवता धुः ।
कृष्टीरन्यो धारयति प्रविक्ता, वृत्राण्यन्यो अप्रतीनि हन्ति ॥ ३ ॥

स सुक्रतुरृतचिदस्तु होता, य आदित्य शवसा वां नमस्वान् ।
आववर्तदवसे वां हविष्मा-, नसदित् स सुविताय प्रयस्वान् ॥ ४ ॥

इयमिन्द्रं वरुणमष्ट मे गीः, प्रावत् तोके तनये तूतुजाना ।
सुरत्नासो देववीतिं गमेम, यूयं पात स्वस्तिभिः सदा नः ॥ ५ ॥

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८ मैत्रावरुणिर्वसिष्ठः । वरुणः । त्रिष्टुप् ।

धीरा त्वस्य महिना जनूंषि, वि यस्तस्तम्भ रोदसी चिदुर्वी ।
प्र नाकमृष्वं नुनुदे बृहन्तं, द्विता नक्षत्रं पप्रथच्च भूम ॥ १ ॥

उत स्वया तन्वा३ सं वदे तत्, कदा न्व१न्तर्वरुणे भुवानि ।
किं मे हव्यमहृणानो जुषेत, कदा मृळीकं सुमना अभि ख्यम् ॥ २ ॥

पृच्छे तदेनो वरुण दिदृक्षू-, पो एमि चिकितुषो विपृच्छम्।
समानमिन्मे कवयश्चिदाहु-, रयं ह तुभ्यं वरुणो हृणीते ॥ ३ ॥

किमाग आस वरुण ज्येष्ठं, यत् स्तोतारं जिघांससि सखायम्।
प्र तन्मे वोचो दूळभ स्वधावो-, ऽव त्वानेना नमसा तुर इयाम् ॥ ४ ॥

अव द्रुग्धानि पित्र्या सृजा नो-, ऽव या वयं चकृमा तनूभिः।
अव राजन् पशुतृपं न तायुं, सृजा वत्सं न दाम्नो वसिष्ठम् ॥ ५ ॥

न स स्वो दक्षो वरुण ध्रुतिः सा, सुरा मन्युर्विभीदको अचित्तिः।
अस्ति ज्यायान् कनीयस उपारे, स्वप्नश्चनेदनृतस्य प्रयोता ॥ ६ ॥

अरं दासो न मीळ्हुषे करा-, ण्यहं देवाय भूर्णयेऽनागाः।
अचेतयदचितो देवो अर्यो, गृत्सं राये कवितरो जुनाति ॥ ७ ॥

अयं सु तुभ्यं वरुण स्वधावो, हृदि स्तोम उपश्रितश्चिदस्तु।
शं नः क्षेमे शमु योगे नो अस्तु, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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७ मैत्रावरुणिर्वसिष्ठः। वरुणः। त्रिष्टुप्।

रदत् पथो वरुणः सूर्याय, प्रार्णांसि समुद्रिया नदीनाम्।
सर्गो न सृष्टो अर्वतीर्ऋतायञ्, चकार महीरवनीरहभ्यः ॥ १ ॥

आत्मा ते वातो रज आ नवीनोत्, पशुर्न भूर्णिर्यवसे ससवान्।
अन्तर्मही बृहती रोदसीमे, विश्वा ते धाम वरुण प्रियाणि ॥ २ ॥

परि स्पशो वरुणस्य स्मदिष्टा, उभे पश्यन्ति रोदसी सुमेके।
ऋतावानः कवयो यज्ञधीराः, प्रचेतसो य इषयन्त मन्म ॥ ३ ॥

उवाच मे वरुणो मेधिराय, त्रिः सप्त नामाघ्न्या बिभर्ति।
विद्वान् पदस्य गुह्या न वोचद्, युगाय विप्र उपराय शिक्षन् ॥ ४ ॥

तिस्रो द्यावो निहिता अन्तरस्मिन्, तिस्रो भूमीरुपराः षड्विधानाः।
गृत्सो राजा वरुणश्चक्र एतं, दिवि प्रेङ्खं हिरण्ययं शुभे कम् ॥ ५ ॥

अ॒त्र सि॒न्धुं॒ वरु॑णो॒ द्यौरि॑व स्थाद्, द्र॒प्सो न श्वे॒तो मृ॒गस्तुवि॑ष्मान्।
ग॒म्भी॒रशं॑सो॒ रज॑सो वि॒मान॑:, सु॒पा॒रक्ष॑त्रः स॒तो अ॒स्य राजा॑ ॥ ६ ॥

यो मृ॒ळया॑ति च॒क्रुषे॑ चि॒दागो॑, व॒यं स्या॑म॒ वरु॑णे॒ अना॑गाः।
अनु॑ व्र॒तान्यदि॑तेर्ऋ॒धन्तो॑, यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठ । वरुण, (७ पाशविमोचनी)। त्रिष्टुप्।

प्र शु॒न्ध्युवं॒ वरु॑णाय॒ प्रेष्ठां॑, म॒तिं व॑सिष्ठ मी॒ळ्हुषे॑ भरस्व।
य ई॑म॒र्वाञ्चं॒ कर॑ते॒ यज॑त्रं, स॒हस्रा॑मघं॒ वृष॑णं बृ॒हन्त॑म् ॥ १ ॥

अधा॒ न्व॑स्य सं॒दृशं॑ जग॒न्वा-, न॒ग्नेरनी॑कं॒ वरु॑णस्य मंसि।
स्व१॒र्यदश्म॑न्नधि॒पा उ॒ अन्धो॑-, ऽभि मा॒ वपु॑र्दृ॒शये॑ निनीयात् ॥ २ ॥

आ यद् रु॒हाव॒ वरु॑णश्च॒ नावं॒, प्र यत् स॑मु॒द्रमी॒रया॑व॒ मध्य॑म्।
अधि॒ यद॒पां स्नुभि॒श्चरा॑व॒, प्र प्रे॒ङ्ख ई॑ङ्खयावहै शु॒भे कम् ॥ ३ ॥

वसि॑ष्ठं ह॒ वरु॑णो॒ नाव्याधा॑-, दृषिं॑ चकार॒ स्वपा॒ महो॑भिः।
स्तो॒तारं॒ विप्र॑: सुदिन॒त्वे अह्ना॑ं, यान्नु॒ द्याव॑स्त॒तन॒न् याद॒ुषास॑: ॥ ४ ॥

क्व१॒ त्यानि॑ नौ स॒ख्या ब॑भूवु॒:, सचा॑वहे॒ यद॑वृ॒कं पु॒रा चि॑त्।
बृ॒हन्तं॒ मानं॑ वरुण स्वधावः, स॒हस्र॑द्वारं जगमा गृ॒हं ते॑ ॥ ५ ॥

य आ॒पिर्नित्यो॑ वरुण प्रि॒यः सन्, त्वामागां॑सि कृ॒णव॒त् सखा॑ ते।
मा त॒ एन॑स्वन्तो यक्षिन् भुजेम, य॒न्धि ष्मा॒ विप्र॑: स्तुव॒ते वरू॑थम् ॥ ६ ॥

ध्रु॒वासु॑ त्वा॒सु क्षि॒तिषु॑ क्षि॒यन्तो॑, व्य१॒स्मत् पाशं॒ वरु॑णो मुमोचत्।
अवो॑ वन्वा॒ना अदि॑तेरु॒पस्था॑द्, यू॒यं पा॑त स्व॒स्तिभि॒: सदा॑ नः ॥ ७ ॥

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५ मैत्रावरुणिर्वसिष्ठः। वरुणः। गायत्री, ५ जगती।

मो षु वरुण मृन्मयं, गृहं राजन्नहं गमम्।
मृळा सुक्षत्र मृळय ॥ १ ॥

यदेमि प्रस्फुरन्निव, दृतिर्न ध्मातो अद्रिवः।
मृळा सुक्षत्र मृळय ॥ २ ॥

क्रत्वः समह दीनता, प्रतीपं जगमा शुचे।
मृळा सुक्षत्र मृळय ॥ ३ ॥

अपां मध्ये तस्थिवांसं, तृष्णाविदज्जरितारम्।
मृळा सुक्षत्र मृळय ॥ ४ ॥

यत् किं चेदं वरुण दैव्ये जने-, ऽभिद्रोहं मनुष्याश्चरामसि।
अचित्ती यत् तव धर्मा युयोपिम, मा नस्तस्मादेनसो देव रीरिषः ॥ ५ ॥

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७ मैत्रावरुणिर्वसिष्ठः। वायुः, ५-७ इन्द्रवायू। त्रिष्टुप्।

प्र वीरया शुचयो दद्रिरे वा-, मध्वर्युभिर्मधुमन्तः सुतासः।
वह वायो नियुतो याह्यच्छा, पिबा सुतस्यान्धसो मदाय ॥ १ ॥

ईशानाय प्रहुतिं यस्त आनट्, शुचिं सोमं शुचिपास्तुभ्यं वायो।
कृणोषि तं मर्त्येषु प्रशस्तं, जातोजातो जायते वाज्यस्य ॥ २ ॥

राये नु यं जज्ञतू रोदसीमे, राये देवी धिषणा धाति देवम्।
अध वायुं नियुतः सश्चत स्वा, उत श्वेतं वसुधितिं निरेके ॥ ३ ॥

उच्छन्नुषसः सुदिना अरिप्रा, उरु ज्योतिर्विविदुर्दीध्यानाः।
गव्यं चिदूर्वमुशिजो वि वव्रुस्, तेषामनु प्रदिवः सस्रुरापः ॥ ४ ॥

ते सत्येन मनसा दीध्यानाः, स्वेन युक्तासः क्रतुना वहन्ति ।
इन्द्रवायू वीरवाहं रथं वा-, मीशानयोरभि पृक्षः सचन्ते ॥ ५ ॥

ईशानासो ये दधते स्वर्णो, गोभिरश्वेभिर्वसुभिर्हिरण्यैः ।
इन्द्रवायू सूरयो विश्वमायु-, रर्वद्भिर्वीरैः पृतनासु सह्युः ॥ ६ ॥

अर्वन्तो न श्रवसो भिक्षमाणा, इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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७ मैत्रावरुणिर्वसिष्ठः । १, ३ वायुः, २,४-७ इन्द्रवायू । त्रिष्टुप् ।

कुविदङ्ग नमसा ये वृधासः, पुरा देवा अनवद्यास आसन् ।
ते वायवे मनवे बाधिताया-, ऽवासयन्नुषसं सूर्येण ॥ १ ॥

उशन्ता दूता न दभाय गोपा, मासश्च पाथः शरदश्च पूर्वीः ।
इन्द्रवायू सुष्टुतिर्वामियाना, मार्डीकमीट्टे सुवितं च नव्यम् ॥ २ ॥

पीवोअन्नाँ रयिवृधः सुमेधाः, श्वेतः सिषक्ति नियुतामभिश्रीः ।
ते वायवे समनसो वि तस्थु-र्, विश्वेन्नरः स्वपत्यानि चक्रुः ॥ ३ ॥

यावत् तरस्तन्वो३ यावदोजो, यावन्नरश्चक्षसा दीध्यानाः ।
शुचिं सोमं शुचिपा पातमस्मे, इन्द्रवायू सदतं बर्हिरेदम् ॥ ४ ॥

नियुवाना नियुतः स्पार्हवीरा, इन्द्रवायू सरथं यातमर्वाक् ।
इदं हि वां प्रभृतं मध्वो अग्र-, मध प्रीणाना वि मुमुक्तमस्मे ॥ ५ ॥

या वां शतं नियुतो याः सहस्र-, मिन्द्रवायू विश्ववाराः सचन्ते ।
आभिर्यातं सुविदत्राभिरर्वाक्, पातं नरा प्रतिभृतस्य मध्वः ॥ ६ ॥

अर्वन्तो न श्रवसो भिक्षमाणा, इन्द्रवायू सुष्टुतिभिर्वसिष्ठाः ।
वाजयन्तः स्ववसे हुवेम, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

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५ मैत्रावरुणिर्वसिष्ठः । वायुः, २, ४ इन्द्रवायू । त्रिष्टुप् ।

आ वा॑यो भूष शुचिपा उप॑ नः, सहस्रं॑ ते नियुतो॑ विश्ववार ।
उपो॑ ते अन्धो मद्य॑मयामि, यस्य॑ देव दधि॒षे पू॑र्वपेय॑म् ॥ १ ॥

प्र सोता॑ जीरो अ॑ध्वरेष्व॑स्थात्, सोम॒मिन्द्रा॑य वा॒यवे पिब॑ध्यै ।
प्र यद् वां॒ मध्वो॑ अग्रियं भर॑-, न्त्यध्वर्यवो॑ देवयन्तः शची॑भिः ॥ २ ॥

प्र याभि॒र्यासि॑ दाश्वांस॒मच्छा॑, नियु॒द्भिर्वायवि॒ष्टये॑ दुरोणे ।
नि नो॑ र॒यिं सु॒भोज॑सं युवस्व, नि वीरं॑ गव्य॒मश्व्यं॑ च राध॑ः ॥ ३ ॥

ये वा॒यव॑ इन्द्र॒माद॑नास, आदे॑वासो नि॒तोश॑नासो अ॒र्यः ।
घ्नन्तो॑ वृत्राणि॑ सू॒रिभिः॑ ष्याम, सा॒सह्वांसो॑ यु॒धा नृभि॑र॒मित्रा॑न् ॥ ४ ॥

आ नो॑ नियु॒द्भिः श॒तिनी॑भिरध्व॒रं, स॑ह॒स्रिणी॑भि॒रुप॑ याहि य॒ज्ञम् ।
वायो॑ अ॒स्मिन्त्सव॑ने मादयस्व, यू॒यं पा॑त स्व॒स्तिभि॒ः सदा॑ नः ॥ ५ ॥

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८ मैत्रावरुणिर्वसिष्ठः । इन्द्राग्नी । त्रिष्टुप् ।

शुचिं॑ नु स्तोमं॑ नव॑जातम॒द्ये-, न्द्रा॑ग्नी वृत्रहणा जु॒षेथा॑म् ।
उ॒भा हि वां॑ सु॒हवा॒ जोह॑वीमि, ता वाजं॑ स॒द्य उ॑श॒ते धेष्ठा॑ ॥ १ ॥

ता सा॑न॒सी श॑वसाना हि भू॒तं, सा॑कं॒वृधा॒ शव॑सा शूशु॒वांसा॑ ।
क्षय॑न्तौ रा॒यो यव॑सस्य॒ भूरेः॑, पृ॒ङ्क्तं वाज॑स्य॒ स्थवि॑रस्य॒ घृष्वेः॑ ॥ २ ॥

उपो॑ ह॒ यद् वि॒दथं॑ वा॒जिनो॒ गुर्, धी॒भिर्वि॑प्राः प्रम॑तिमि॒च्छमा॑नाः ।
अर्व॑न्तो॒ न काष्ठां॒ नक्ष॑माणा, इन्द्रा॒ग्नी जोहु॑वतो॒ नर॒स्ते ॥ ३ ॥

गी॒र्भिर्वि॑प्रः प्रम॑तिमि॒च्छमा॑न, ईट्टे॑ र॒यिं य॒शसं॑ पू॒र्वभाज॑म् ।
इन्द्रा॑ग्नी वृत्रहणा सुवज्रा, प्र नो॒ नव्ये॑भिस्तिरतं दे॒ष्णैः ॥ ४ ॥

सं यन्मही मिथती स्पर्धमाने, तनूरुचा शूरसाता यतैते।
अदेवयुं विदथे देवयुभिः, सत्रा हतं सोमसुता जनेन ॥ ५ ॥

इमामु षु सोमसुतिमुप न, एन्द्राग्नी सौमनसाय यातम्।
नू चिद्धि परिमम्नाथे अस्मा-, ना वां शश्वद्भिर्ववृतीय वाजैः ॥ ६ ॥

सो अग्न एना नमसा समिद्धो-, ऽच्छा मित्रं वरुणमिन्द्रं वोचेः।
यत् सीमागश्चकृमा तत् सु मृळ, तदर्यमादितिः शिश्रथन्तु ॥ ७ ॥

एता अग्न आशुषाणास इष्टीर्, युवोः सचाभ्यश्याम वाजान्।
मेन्द्रो नो विष्णुर्मरुतः परि ख्यन्, यूयं पात स्वस्तिभिः सदा नः ॥ ८ ॥

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१२ मैत्रावरुणिर्वसिष्ठ । इन्द्राग्नी । गायत्री, १२ अनुष्टुप्।

इयं वामस्य मन्मन, इन्द्राग्नी पूर्व्यस्तुतिः।
अभ्राद् वृष्टिरिवाजनि ॥ १ ॥

शृणुतं जरितुर्हव-, मिन्द्राग्नी वनतं गिरः।
ईशाना पिप्यतं धियः ॥ २ ॥

मा पापत्वाय नो नरे-, न्द्राग्नी माभिशस्तये।
मा नो रीरधतं निदे ॥ ३ ॥

इन्द्रे अग्ना नमो बृहत्, सुवृक्तिमेरयामहे।
धिया धेना अवस्यवः ॥ ४ ॥

ता हि शश्वन्त ईळत, इत्था विप्रास ऊतये।
सबाधो वाजसातये ॥ ५ ॥

ता वां गीर्भिर्विपन्यवः, प्रयस्वन्तो हवामहे।
मेधसाता सनिष्यवः ॥ ६ ॥

इन्द्राग्नी अवसा गत-, मस्मभ्यं चर्षणीसहा ।
मा नो दुःशंस ईशत ॥ ७ ॥

मा कस्य नो अररुषो, धूर्तिः प्रणङ्मर्त्यस्य ।
इन्द्राग्नी शर्म यच्छतम् ॥ ८ ॥

गोमद्धिरण्यवद् वसु, यद् वामश्वावदीमहे ।
इन्द्राग्नी तद् वनेमहि ॥ ९ ॥

यत् सोम आ सुते नर, इन्द्राग्नी अजोहवुः ।
सप्तीवन्ता सपर्यवः ॥ १० ॥

उक्थेभिर्वृत्रहन्तमा, या मन्दाना चिदा गिरा ।
आङ्गूषैराविवासतः ॥ ११ ॥

ताविद् दुःशंसं मर्त्यं, दुर्विद्वांसं रक्षस्विनम् ।
आभोगं हन्मना हत-, मुदधिं हन्मना हतम् ॥ १२ ॥

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६ मैत्रावरुणिर्वसिष्ठः । सरस्वती, ३ सरस्वान् । त्रिष्टुप् ।

प्र क्षोदसा धायसा सस्र एषा, सरस्वती धरुणमायसी पूः ।
प्रबाबधाना रथ्येव याति, विश्वा अपो महिना सिन्धुरन्याः ॥ १ ॥

एकाचेतत् सरस्वती नदीनां, शुचिर्यती गिरिभ्य आ समुद्रात् ।
रायश्चेतन्ती भुवनस्य भूरेर्, घृतं पयो दुदुहे नाहुषाय ॥ २ ॥

स वावृधे नर्यो योषणासु, वृषा शिशुर्वृषभो यज्ञियासु ।
स वाजिनं मघवद्भ्यो दधाति, वि सातये तन्वं मामृजीत ॥ ३ ॥

उत स्या नः सरस्वती जुषाणो-, प श्रवत् सुभगा यज्ञे अस्मिन् ।
मितज्ञुभिर्नमस्यैरियाना, राया युजा चिदुत्तरा सखिभ्यः ॥ ४ ॥

इमा जुह्वाना युष्मदा नमोभिः, प्रति स्तोमं सरस्वति जुषस्व ।
तव शर्मन् प्रियतमे दधाना, उप स्थेयाम शरणं न वृक्षम् ॥ ५ ॥

अयमु ते सरस्वति वसिष्ठो, द्वारावृतस्य सुभगे व्यावः ।
वर्ध शुभ्रे स्तुवते रासि वाजान्, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

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६ मैत्रावरुणिर्वसिष्ठः । सरस्वती, ४-६ सरस्वान् । १-२ प्रगाथः = (१ बृहती, २ सतो बृहती), ३ प्रस्तारपङ्क्तिः, ४-६ गायत्री ।

बृहदु गायिषे वचो-, ऽसुर्या नदीनाम् ।
सरस्वतीमिन्महया सुवृक्तिभिः, स्तोमैर्वसिष्ठ रोदसी ॥ १ ॥

उभे यत् ते महिना शुभ्रे अन्धसी, अधिक्षियन्ति पूरवः ।
सा नो बोध्यवित्री मरुत्सखा, चोद राधो मघोनाम् ॥ २ ॥

भद्रमिद् भद्रा कृणवत् सरस्व-, त्यकवारी चेतति वाजिनीवती ।
गृणाना जमदग्निवत्, स्तुवाना च वसिष्ठवत् ॥ ३ ॥

जनीयन्तो न्वग्रवः, पुत्रीयन्तः सुदानवः ।
सरस्वन्तं हवामहे ॥ ४ ॥

ये ते सरस्व ऊर्मयो, मधुमन्तो घृतश्चुतः ।
तेभिर्नोऽविता भव ॥ ५ ॥

पीपिवांसं सरस्वतः, स्तनं यो विश्वदर्शतः ।
भक्षीमहि प्रजामिषम् ॥ ६ ॥

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१० मैत्रावरुणिर्वसिष्ठः। १ इन्द्रः; २, ४-८ बृहस्पतिः; ३, ९ इन्द्राब्रह्मणस्पती, १० इन्द्राबृहस्पती। त्रिष्टुप्।

यज्ञे दिवो नृषदने पृथिव्या, नरो यत्र देवयवो मदन्ति।
इन्द्राय यत्र सवनानि सुन्वे, गमन्मदाय प्रथमं वयश्च ॥ १ ॥

आ दैव्या वृणीमहेऽवांसि, बृहस्पतिर्नो मह आ सखायः।
यथा भवेम मीळ्हुषे अनागा, यो नो दाता परावतः पितेव ॥ २ ॥

तमु ज्येष्ठं नमसा हविर्भिः, सुशेवं ब्रह्मणस्पतिं गृणीषे।
इन्द्रं श्लोको महि दैव्यः सिषक्तु, यो ब्रह्मणो देवकृतस्य राजा ॥ ३ ॥

स आ नो योनिं सदतु प्रेष्ठो, बृहस्पतिर्विश्ववारो यो अस्ति।
कामो रायः सुवीर्यस्य तं दात्, पर्षन्नो अति सश्चतो अरिष्टान् ॥ ४ ॥

तमा नो अर्कममृताय जुष्ट-, मिमे धासुरमृतासः पुराजाः।
शुचिक्रन्दं यजतं पस्त्यानां, बृहस्पतिमनर्वाणं हुवेम ॥ ५ ॥

तं शग्मासो अरुषासो अश्वा, बृहस्पतिं सहवाहो वहन्ति।
सहश्चिद् यस्य नीलवत् सधस्थं, नभो न रूपमरुषं वसानाः ॥ ६ ॥

स हि शुचिः शतपत्रः स शुन्ध्युर्, हिरण्यवाशीरिषिरः स्वर्षाः।
बृहस्पतिः स स्वावेश ऋष्वः, पुरू सखिभ्य आसुतिं करिष्ठः ॥ ७ ॥

देवी देवस्य रोदसी जनित्री, बृहस्पतिं वावृधतुर्महित्वा।
दक्षाय्याय दक्षता सखायः, करद् ब्रह्मणे सुतरा सुगाधा ॥ ८ ॥

इयं वां ब्रह्मणस्पते सुवृक्तिर्, ब्रह्मेन्द्राय वज्रिणे अकारि।
अविष्टं धियो जिगृतं पुरंधीर्, जजस्तमर्यो वनुषामरातीः ॥ ९ ॥

बृहस्पते युवमिन्द्रश्च वस्वो, दिव्यस्येशाथे उत पार्थिवस्य।
धत्तं रयिं स्तुवते कीरये चिद्, यूयं पात स्वस्तिभिः सदा नः ॥ १० ॥

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७ मैत्रावरुणिर्वसिष्ठः। इन्द्रः, ७ इन्द्राबृहस्पती। त्रिष्टुप्।

अध्वर्यवोऽरुणं दुग्धमंशुं, जुहोतन वृषभाय क्षितीनाम्।
गौराद् वेदीयाँ अवपानमिन्द्रो, विश्वाहेद् याति सुतसोममिच्छन् ॥ १ ॥

यद् दधिषे प्रदिवि चार्वन्नं, दिवेदिवे पीतिमिदस्य वक्षि।
उत हृदोत मनसा जुषाण, उशन्निन्द्र प्रस्थितान् पाहि सोमान् ॥ २ ॥

जज्ञानः सोमं सहसे पपाथ, प्र ते माता महिमानमुवाच।
एन्द्र पप्राथोर्वन्तरिक्षं, युधा देवेभ्यो वरिवश्चकर्थ ॥ ३ ॥

यद् योधया महतो मन्यमानान्, साक्षाम तान् बाहुभिः शाशदानान्।
यद् वा नृभिर्वृत इन्द्राभियुध्यास्, तं त्वयाजिं सौश्रवसं जयेम ॥ ४ ॥

प्रेन्द्रस्य वोचं प्रथमा कृतानि, प्र नूतना मघवा या चकार।
यदेददेवीरसहिष्ट माया, अथाभवत् केवलः सोमो अस्य ॥ ५ ॥

तवेदं विश्वमभितः पशव्यं, यत् पश्यसि चक्षसा सूर्यस्य।
गवामसि गोपतिरेक इन्द्र, भक्षीमहि ते प्रयतस्य वस्वः ॥ ६ ॥

बृहस्पते युवमिन्द्रश्च वस्वो, दिव्यस्येशाथे उत पार्थिवस्य।
धत्तं रयिं स्तुवते कीरये चिद्, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

(९९)

७ मैत्रावरुणिर्वसिष्ठः। विष्णुः, ४-६ इन्द्राविष्णू। त्रिष्टुप्।

परो मात्रया तन्वा वृधान, न ते महित्वमन्वश्नुवन्ति।
उभे ते विद्म रजसी पृथिव्या, विष्णो देव त्वं परमस्य वित्से ॥ १ ॥

न ते विष्णो जायमानो न जातो, देव महिम्नः परमन्तमाप।
उदस्तभ्ना नाकमृष्वं बृहन्तं, दाधर्थ प्राचीं ककुभं पृथिव्याः ॥ २ ॥

इरावती धेनुमती हि भूतं, सूयवसिनी मनुषे दशस्या ।
व्यस्तभ्ना रोदसी विष्णवेते, दाधर्थ पृथिवीमभितो मयूखैः ॥ ३ ॥

उरुं यज्ञाय चक्रथुरु लोकं, जनयन्ता सूर्यमुषासमग्निम् ।
दासस्य चिद् वृषशिप्रस्य माया, जघ्नथुर्नरा पृतनाज्येषु ॥ ४ ॥

इन्द्राविष्णू दृंहिताः शम्बरस्य, नव पुरो नवतिं च श्नथिष्टम् ।
शतं वर्चिनः सहस्रं च साकं, हथो अप्रत्यसुरस्य वीरान् ॥ ५ ॥

इयं मनीषा बृहती बृहन्तो-, रुक्रमा तवसा वर्धयन्ती ।
ररे वां स्तोमं विदथेषु विष्णो, पिन्वतमिषो वृजनेष्विन्द्र ॥ ६ ॥

वषट् ते विष्णवास आ कृणोमि, तन्मे जुषस्व शिपिविष्ट हव्यम् ।
वर्धन्तु त्वा सुष्टुतयो गिरो मे, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

(१००)

७ मैत्रावरुणिर्वसिष्ठः । विष्णुः । त्रिष्टुप् ।

नू मर्तो दयते सनिष्यन्, यो विष्णव उरुगायाय दाशत् ।
प्र यः सत्राचा मनसा यजात, एतावन्तं नर्यमाविवासात् ॥ १ ॥

त्वं विष्णो सुमतिं विश्वजन्या-, मप्रयुतामेवयावो मतिं दाः ।
पर्चो यथा नः सुवितस्य भूरे-, रश्वावतः पुरुश्चन्द्रस्य रायः ॥ २ ॥

त्रिर्देवः पृथिवीमेष एतां, वि चक्रमे शतर्चसं महित्वा ।
प्र विष्णुरस्तु तवसस्तवीयान्, त्वेषं ह्यस्य स्थविरस्य नाम ॥ ३ ॥

वि चक्रमे पृथिवीमेष एतां, क्षेत्राय विष्णुर्मनुषे दशस्यन् ।
ध्रुवासो अस्य कीरयो जनास, उरुक्षितिं सुजनिमा चकार ॥ ४ ॥

प्र तत् ते अद्य शिपिविष्ट नामा-, ऽर्यः शंसामि वयुनानि विद्वान् ।
तं त्वा गृणामि तवसमतव्यान्, क्षयन्तमस्य रजसः पराके ॥ ५ ॥

किमित् ते विष्णो परिचक्ष्यं भूत्, प्र यद् ववृक्षे शिपिविष्टो अस्मि।
मा वर्पो अस्मदप गूह एतद्, यदन्यरूपः समिथे बभूर्थ ॥ ६ ॥

वषट् ते विष्णवास आ कृणोमि, तन्मे जुषस्व शिपिविष्ट हव्यम्।
वर्धन्तु त्वा सुष्टुतयो गिरो मे, यूयं पात स्वस्तिभिः सदा नः ॥ ७ ॥

(१०१)

६ मैत्रावरुणिर्वसिष्ठ: (वृष्टिकामः), कुमार आग्नेयो वा। पर्जन्यः। त्रिष्टुप्।

तिस्रो वाचः प्र वद ज्योतिरग्रा, या एतद् दुह्रे मधुदोघमूधः।
स वत्सं कृण्वन् गर्भमोषधीनां, सद्यो जातो वृषभो रोरवीति ॥ १ ॥

यो वर्धन ओषधीनां यो अपां, यो विश्वस्य जगतो देव ईशे।
स त्रिधातु शरणं शर्म यंसत्, त्रिवर्तु ज्योतिः स्वभिष्ट्यस्मे ॥ २ ॥

स्तरीरु त्वद् भवति सूत उ त्वद्, यथावशं तन्वं चक्र एषः।
पितुः पयः प्रति गृभ्णाति माता, तेन पिता वर्धते तेन पुत्रः ॥ ३ ॥

यस्मिन् विश्वानि भुवनानि तस्थुस्, तिस्रो द्यावस्त्रेधा सस्रुरापः।
त्रयः कोशास उपसेचनासो, मध्वः श्चोतन्त्यभितो विरप्शम् ॥ ४ ॥

इदं वचः पर्जन्याय स्वराजे, हृदो अस्त्वन्तरं तज्जुजोषत्।
मयोभुवो वृष्टयः सन्त्वस्मे, सुपिप्पला ओषधीर्देवगोपाः ॥ ५ ॥

स रेतोधा वृषभः शश्वतीनां, तस्मिन्नात्मा जगतस्तस्थुषश्च।
तन्म ऋतं पातु शतशारदाय, यूयं पात स्वस्तिभिः सदा नः ॥ ६ ॥

(१०२)

३ मैत्रावरुणिर्वसिष्ठः (वृष्टिकामः), कुमार आग्नेयो वा । पर्जन्यः ।
गायत्री, २ पादनिचृत् ।

पर्जन्याय प्र गायत, दिवस्पुत्राय मीळ्हुषे ।
स नो यवसमिच्छतु ॥ १ ॥

यो गर्भमोषधीनां, गवां कृणोत्यर्वताम् ।
पर्जन्यः पुरुषीणाम् ॥ २ ॥

तस्मा इदास्ये हविर्, जुहोता मधुमत्तमम् ।
इळां नः संयतं करत् ॥ ३ ॥

(१०३)

१० मैत्रावरुणिर्वसिष्ठः । मण्डूकाः (पर्जन्यः) । त्रिष्टुप्, १ अनुष्टुप् ।

संवत्सरं शशयाना, ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां, प्र मण्डूका अवादिषुः ॥ १ ॥

दिव्या आपो अभि यदेनमायन्, दृतिं न शुष्कं सरसी शयानम् ।
गवामह न मायुर्वत्सिनीनां, मण्डूकानां वग्नुरत्रा समेति ॥ २ ॥

यदीमेनाँ उशतो अभ्यवर्षीत्, तृष्यावतः प्रावृष्यागतायाम् ।
अख्खलीकृत्या पितरं न पुत्रो, अन्यो अन्यमुप वदन्तमेति ॥ ३ ॥

अन्यो अन्यमनु गृभ्णात्येनो-, रपां प्रसर्गे यदमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्, पृश्निः संपृङ्क्ते हरितेन वाचम् ॥ ४ ॥

यदेषामन्यो अन्यस्य वाचं, शाक्तस्येव वदति शिक्षमाणः ।
सर्वं तदेषां समृधेव पर्व, यत् सुवाचो वदथनाध्यप्सु ॥ ५ ॥

गोमायुरेको अजमायुरेकः, पृश्निरेको हरित एक एषाम् ।
समानं नाम बिभ्रतो विरूपाः, पुरुत्रा वाचं पिपिशुर्वदन्तः ॥ ६ ॥

ब्राह्मणासो अतिरात्रे न सोमे, सरो न पूर्णमभितो वदन्तः ।
संवत्सरस्य तदहः परि ष्ठ, यन्मण्डूकाः प्रावृषीणं बभूव ॥ ७ ॥

ब्राह्मणासः सोमिनो वाचमक्रत, ब्रह्म कृण्वन्तः परिवत्सरीणम् ।
अध्वर्यवो घर्मिणः सिष्विदाना, आविर्भवन्ति गुह्या न के चित् ॥ ८ ॥

देवहितिं जुगुपुर्द्वादशस्य, ऋतुं नरो न प्र मिनन्त्येते ।
संवत्सरे प्रावृष्यागतायां, तप्ता घर्मा अश्नुवते विसर्गम् ॥ ९ ॥

गोमायुरदादजमायुरदात्, पृश्निरदाद्धरितो नो वसूनि ।
गवां मण्डूका ददतः शतानि, सहस्रसावे प्र तिरन्त आयुः ॥ १० ॥

(१०४)

२५ मैत्रावरुणिर्वसिष्ठः । (राक्षोघ्नं) इन्द्रासोमौ; ८, १६, १९-२२ इन्द्रः; ९, १२-१३ सोमः; १०, १४ अग्निः, ११ देवाः, १७ ग्रावाणः, १८ मरुतः, २३ (पूर्वार्धस्य) वसिष्ठाशीः, (उत्तरार्धस्य) पृथिव्यन्तरिक्षे । त्रिष्टुप्; १-६, १८, २१, २३ जगती, ७ जगती त्रिष्टुब् वा; २५ अनुष्टुप् ।

इन्द्रासोमा तपतं रक्ष उब्जतं, न्यर्पयतं वृषणा तमोवृधः ।
परा शृणीतमचितो न्योषतं, हतं नुदेथां नि शिशीतमत्रिणः ॥ १ ॥

इन्द्रासोमा समघशंसमभ्यघं, तपुर्ययस्तु चरुरग्निवाँ इव ।
ब्रह्मद्विषे क्रव्यादे घोरचक्षसे, द्वेषो धत्तमनवायं किमीदिने ॥ २ ॥

इन्द्रासोमा दुष्कृतो वव्रे अन्तः, रनारम्भणे तमसि प्र विध्यतम् ।
यथा नातः पुनरेकश्चनोदयत्, तद् वामस्तु सहसे मन्युमच्छवः ॥ ३ ॥

इन्द्रासोमा वर्तयतं दिवो वधं, सं पृथिव्या अघशंसाय तर्हणम् ।
उत् तक्षतं स्वर्यं१ पर्वतेभ्यो, येन रक्षो वावृधानं निजूर्वथः ॥ ४ ॥

इन्द्रासोमा वर्तयतं दिवस्परि, अग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्रिणो, नि पर्शाने विध्यतं यन्तु निस्वरम् ॥ ५ ॥

इन्द्रा॑सोमा॒ परि॑ वां भूतु वि॒श्वत॑, इ॒यं म॒तिः क॒क्ष्याश्वे॑व वा॒जिना॑ ।
यां वां॒ होत्रां॑ परिहि॒नोमि॑ मे॒धये॒-, मा ब्रह्मा॑णि नृ॒पती॑व जिन्वतम् ॥ ६ ॥

प्रति॑ स्मरेथां तु॒जय॑द्भि॒रेवै॒र्, ह॒तं द्रु॒हो र॒क्षसो॑ भङ्गु॒राव॑तः ।
इन्द्रा॑सोमा दु॒ष्कृते॒ मा सु॒गं भू॑द्, यो नः॑ क॒दा चि॑दभि॒दास॑ति द्रु॒हा ॥ ७ ॥

यो मा॒ पाके॑न॒ मन॑सा॒ चर॑न्त॒-, मभि॒चष्टे॒ अनृ॑तेभि॒र्वचो॑भिः ।
आप॑इव का॒शिना॒ संगृ॑भीता॒, अस॑न्न॒स्त्वास॑त इन्द्र व॒क्ता ॥ ८ ॥

ये पा॑कशं॒सं वि॒हर॑न्त॒ एवै॒र्, ये वा॑ भ॒द्रं दू॒षय॑न्ति स्व॒धाभिः॑ ।
अह॑ये वा॒ तान् प्र॒ददा॑तु॒ सोम॒, आ वा॑ दधातु॒ निर्ऋ॑तेरु॒पस्थे॑ ॥ ९ ॥

यो नो॒ रसं॒ दिप्स॑ति पि॒त्वो अ॑ग्ने, यो अश्वा॑नां॒ यो गवां॒ यस्त॒नूना॑म् ।
रि॒पुः स्ते॒नः स्ते॑य॒कृद् द॒भ्रमे॑तु॒, नि ष ही॑यतां त॒न्वा॒३ तना॑ च ॥ १० ॥

प॒रः सो अ॑स्तु त॒न्वा॒३ तना॑ च, ति॒स्रः पृ॑थि॒वीर॒धो अ॑स्तु॒ विश्वाः॑ ।
प्रति॑ शुष्यतु॒ यशो॑ अस्य देवा॒, यो नो॒ दिवा॒ दिप्स॑ति॒ यश्च॒ नक्त॑म् ॥ ११ ॥

सु॒वि॒ज्ञा॒नं चि॑कि॒तुषे॒ जना॑य॒, सच्चास॑च्च॒ वच॑सी पस्पृधाते ।
तयो॒र्यत् स॒त्यं य॑त॒रदृजी॑य॒स्, तदित् सोमो॑ऽवति॒ हन्त्यास॑त् ॥ १२ ॥

न वा उ॒ सोमो॑ वृजि॒नं हि॑नोति॒, न क्ष॒त्रियं॑ मिथु॒या धा॒रय॑न्तम् ।
हन्ति॒ रक्षो॒ हन्त्यास॒द् वद॑न्त॒-, मु॒भावि॑न्द्र॒स्य॒ प्रसि॑तौ शयाते ॥ १३ ॥

यदि॑ वा॒हमनृ॑तदेव॒ आस॒, मोघं॑ वा दे॒वाँ अ॑प्यू॒हे अ॑ग्ने ।
किम॒स्मभ्यं॑ जातवेदो हृणीषे, द्रोघ॒वाच॑स्ते निर्ऋ॒थं स॑चन्ताम् ॥ १४ ॥

अ॒द्या मु॑रीय॒ यदि॑ यातु॒धानो॒ अस्मि॒, यदि॒ वायु॑स्त॒तप॒ पूरु॑षस्य ।
अधा॒ स वी॒रैर्द॒शभि॒र्वि यू॑या॒, यो मा॒ मोघं॒ यातु॑धा॒नेत्याह॑ ॥ १५ ॥

यो माया॑तुं॒ यातु॑धा॒नेत्याह॒, यो वा॑ र॒क्षाः शुचि॑र॒स्मीत्याह॑ ।
इन्द्र॒स्तं ह॑न्तु मह॒ता व॒धेन॒, विश्व॑स्य ज॒न्तोर॑ध॒मस्प॑दीष्ट ॥ १६ ॥

प्र या जिगा॑ति ख॒र्गले॑व॒ नक्त॒-, मप॑ द्रु॒हा त॒न्वं१ गूह॑माना ।
व॒व्राँ अ॑न॒न्ताँ अव॒ सा प॑दीष्ट, ग्रावा॑णो घ्नन्तु र॒क्षस॑ उप॒ब्दैः ॥ १७ ॥

वि तिष्ठध्वं मरुतो विक्ष्विच्छत, गृभायत रक्षसः सं पिनष्टन ।
वयो ये भूत्वी पतयन्ति नक्तभिर्, ये वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥

प्र वर्तय दिवो अश्मानमिन्द्र, सोमशितं मघवन्त् सं शिशाधि ।
प्राक्तादपाक्तादधरादुदक्ता-, दभि जहि रक्षसः पर्वतेन ॥ १९ ॥

एत उ त्ये पतयन्ति श्वयातव, इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम् ।
शिशीते शक्रः पिशुनेभ्यो वधं, नूनं सृजदशनिं यातुमद्भ्यः ॥ २० ॥

इन्द्रो यातूनामभवत् पराशरो, हविर्मथीनामभ्याविवासताम् ।
अभीदु शक्रः परशुर्यथा वनं, पात्रेव भिन्दन्त् सत एति रक्षसः ॥ २१ ॥

उलूकयातुं शुशुलूकयातुं, जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं, दृषदेव प्र मृण रक्ष इन्द्र ॥ २२ ॥

मा नो रक्षो अभि नड्यातुमावता-, मपोच्छतु मिथुना या किमीदिना ।
पृथिवी नः पार्थिवात् पात्वंहसो-, ऽन्तरिक्षं दिव्यात् पात्वस्मान् ॥ २३ ॥

इन्द्र जहि पुमांसं यातुधान-, मुत स्त्रियं मायया शाशदानाम् ।
विग्रीवासो मूरदेवा ऋदन्तु, मा ते दृशन्त् सूर्यमुच्चरन्तम् ॥ २४ ॥

प्रति चक्ष्व वि चक्ष्वे-, न्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यत-, मशनिं यातुमद्भ्यः ॥ २५ ॥

॥ इति सप्तमं मण्डलं समाप्तम् ॥

ṚGVEDA MAṆḌALA VII

ENGLISH TRANSLATION

AND

CRITICAL NOTES

ṚGVEDA MAṆḌALA VII

Translation and Notes

1

(1) Men have produced from the two Araṇis, by their thoughts (and) with the movement of their hands, highly praised Agni, who is the active Lord of the homes, seen (even) from afar.

(2) For the sake of protection from anywhere, the gods have sent down in the house (of man) that Agni of good observation, who deserves to be piously worshipped (and) has been (always) reliable in his home.

1

(1) *dī'dhiti* (from *dhī* to think) is 'a pious thought, helpful in the worship of the gods'; cf. 1.186.11*a*; 3.4.3*a*; 5.42.1*ab*. *hástacyutī*: cf. *ā' tvā vi'prā acucyavuḥ* 1.45.8*a*; also 3.23.3*a* and 6.16.40*ab*. *atharyúm* 'active'. The meaning of the word is uncertain; it is assumed that the word *athar* is at the basis of the word *átharvan*, in which case *atharyú* would be a denom. adj. (like *gavyú*), meaning 'longing for *athar*'. *atharī'* with whose tooth Agni is compared at 4.6.8*c* (cf. Pischel, *V. S.* I., p. 99), may also have to do with this *athar*. At 1.112.10*a* Viśpalā, a mare, is called *atharvī'*, and Agni is often conceived as a horse. Like the pair *ṛtávan* and *ṛtayú*, *átharvan* and *atharyú* must mean almost the same thing; if the word *athar* is to be traced to the root *at* 'to wander' (like *átya*), its meaning will be 'activity' and *atharyú* may mean 'seeking to be active, restless'.

(2) *ásta* is 'the home' of a man; there the gods have sent Agni for his protection; at 5.7.6*d* Agni is called 'the total home' (*ásta-tāti*) of men. Agni's own home is called *dáma* which is mentioned in c. *supraticákṣam*: 'One whose observation is careful'; see below on 3.6*d* for the meaning of *práti cakṣ*. *kútaś cit*: cf. *kútaś cana'* 82.7*b* below. *dakṣā'yyaḥ*, from *dakṣāy*, goes with *da'me*; cf. 2.4.3d.

(3) Being kindled, shine before us with your exhaustless (and) uprising flame, O Agni, O Youngest God Many sacrificial gifts approach you

(4) Those Agnis, the brilliant bringers of heroic offspring, have shone as the glorious ones, where noble-born heroes sit around them, far better than the other Agnis (where no such worship is offered).

(5) Owing to our hymn give us highly praised wealth, O Agni, which is associated with good progeny and descendants, and which an enemy, (though) an employer of Yātus, shall not destroy, O Overpowerer

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(3) *ájasra* from *jas* 'to be exhausted', *surmi'* from *sṛ*, means 'flowing, uprising flame', cf *ájasrena śoci'sa* at 5 4d below and 6 48 3c *sasvantaḥ va'jaḥ* 'many sacrificial gifts', cf 93 6d below

(4) *agni'bhyaḥ* The Agnis both here and in v 14 below are those sacrificial fires where no great sacrifices are offered, but the Agnis at 3 1 below are ordinary sacrificial fires without any idea of inferiority associated with them *ni'ś śośucanta*: cf *ni'r agnáyo rurucuḥ* 8 3 20a For *c* see below v. 15c

(5) *dhiya'* The worshipper's hymn is meant *vīrá* is a heroic son and *ápatya* is a descendent in general (from *a'pa*) *ya'van* (lit 'an invader') from *ya* like *pāvan* from *pā* as in *soma-pa'van* at 31 1 and 32 8 below *yātuma'van* This looks like a double possessive with the affix *vat* placed after a case-form, with the final consonant dropped, thus *yatuma'n-vat* The word *antarva'vat* (*antarva'n-vat*, for *antárvat* cf *antarvátiḥ* at 3.55 5c) '*possessed of a shelter*' at 1 40 7d and 6 8 3b is similarly formed. The same is possibly the explanation of forms like *vāji'nivat, vajri vat, sáhasāvat, śávasavat, silámāvat* In the word *sutásoma-vat* (10 69 11b) the affix *vat* seems to be placed after a Bahuvrihi compound *sutá-soma*, thus leaving no additional purpose to be served by the affix We may also note the double abstractive suffix in the two adverbial instrumental forms *iṣitatvátā* and *puruṣatvátā* (10 132 2 and 4.54 3 respectively) A Yātu' is a devil, which is much hated by the Vedic poets, particularly the Vasisthas, cf No 104 below in particular

(6) His own Divine Thought, seeking wealth, *goes to the efficient* worker (i.e. Agni) whom the ever-young, ghee-dropping ladle filled with offerings approaches both by day and at night.

(7) Burn away all foes, O Agni, with those scorching flames with which you consumed Jarūtha. Cause the Spirit of Disease to hide herself without a murmuring sound !

(8) And may you be here (with us) owing to these our hymns (of him), who kindles your face, O Agni, O richest, bright, refulgent Purifier!

(9) And may you be here, being gracious, owing to these our (hymns of those) ancestral manly mortals, who distributed in many places your face, O Agni.

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(6) *yuvati'ḥ* : a *srúc* (8.23.22c) or *juhū'* (3.6.1cd; 8.44.5) is meant. It is secondarily called *yuvati'*, as it is ever-active in its work, and also because *it is to serve a god (i.e. Agni) who is ever young. doṣā'*, (instru.), *vástoḥ* (gen.) are adverbially used in the sense of 'day and night'; see 3. 5a and 10.2 (note) below. Arámati is the presiding deity of pious thought; she is said to belong to Agni here; but at 34.21b and 42.3d below she is mentioned as an independent deity. *vasūyúḥ:* 'longing for wealth' to be given away as a gift to the worshippers.

(7) *tápobhiḥ : tápas* of Agni is his torturing flame or heat; cf. 6.5.4d and 10.16.4ab. *tápas* in the sense of 'self-torture, penance' occurs in the Ṛv. only at 9.113.2d and 10.154.2. *járūtham* (from *jar* to weaken): This is the name of a demon inimical to Agni, also mentioned at 9.6 below and 10.80.3. From the latter, he would seem to have concealed himself in waters. *prá cātayasva:* causal of *cat* 'to hide'. For c cf. 2.33.2d. and 5.4.6a. *nisvarám:* so suddenly that they have 'no chance even for *raising their voice' of protest; cf. 104.5d below.*

(8) *vásiṣṭha* in *b* is superlative of *vásu* 'good, rich'; but perhaps it is intended for associating Agni with the Vasiṣṭha family by means of a word-pun. In c supply *tasya* to connect it with *ab*.

(9) *pi'tryāsaḥ nárah* : cf. *pūrvyā'saḥ kaváyaḥ* at 76.4 below. *ebhi'ḥ* i.e. *stavāthaiḥ*. V. 8c and v. 9c are mutually supplementary and so even *sumánāḥ* is to be supplied in v. 8c. The hymns mentioned in v. 9c are the ancestral hymns which were sometimes employed by the modern poets owing to their efficacy; cf. *pi'tryāṇi ukthā'ni* at 56.23 below and *pi'tryā dhī'ḥ* at 3.39.2. At times they seem to have been utilised for the composition of new ones; cf. 3.31.19b and 8.6.11ab.

(10) May these brave men, who have admired my highly praised hymn, overpower all kinds of godless wiles in battles

(11) May we not sit around you, O Agni, in want of manly followers, *nor in a state of sonlessness, being destitute of progeny, (but may we be) in homes which are full of children, O household god*

(12) (Give) us a home, which prospers with an offspring born of ourselves, which is full of children and grandchildren, and which (and also its) unfailing sacrifice, the horseman visits

(13) Protect us, O Agni, from the hated demon, protect from the fraud of the wicked niggard May I be superior to my combatants with you as my companion

(14) May that Agni alone excel all other Agnis where a powerful son of mighty arms, (i e a patron), bringing a thousand drinks, associates himself with an undying (hymn of the poet)

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(10) *adevīḥ māyāḥ* also at 98 5c below and 5 2 9c

(11) *su'na* is 'emptiness, want, deficiency' used with the gen of the thing, cf *su'nam āpeḥ* at 2.27 17ab, *sakhyuḥ putrasya su nam* at 8 45 36ab, *somyasya su nam* at 1 105 3, also 3 33 13d *śeṣas* (from śiṣ) is a 'child an heir' that is left behind cf 4 7c below *avīratā* (instru) 'sonless ness' is very much dreaded by the vedic poets see below v 19 In c supply *ni' ṣadāma* to complete the sense *duryā* (fem) from *dur*, means 'a home' which 'has doors', cf also *du ryān* (*masc*) at 1 91 19d *durya* (adj) voc 'belonging to the door, household'

(12) Supply *tám dehi* to complete the sentence Construe *yam kṣayam yajñám ca upaya ti* Agni is called *aśvi n* here according to Sāyana, but very likely the poet's son or his patron is meant cf v 14 below and 2 2 11cd, 4 4 10, 8 4 9ab

(13) *dhurti'ḥ* (from *dhvṛ* 'to destroy') means 'destructive fraud' Cf 94 8ab below and 1 36 15ab

(14) *a* cf v 4 above *vāji'* is the poet's son or his patron, cf *aśvi* in v 12 and *i sanaḥ* in v 16 below *sahásrapāthaḥ* *pāthas* is a 'drink', i e the Soma offering *akṣára* (instru), i e *gir* or *stuti*, cf 36 7c below At 15 9 below *akṣara* is called *sahasri ni* (associated with a thousand gifts') It is also possible to take *akṣara* as a nom and translate 'Where a son and a hymn associated with a thousand gifts combine' (with Geldner), but *same'ti* (singular) is against this

(15) That Agni is indeed one who protects (his worshipper) from an enemy (and) may save his kindler from a danger. Noble-born heroes wait upon (him) everywhere.

(16) This is that Agni, well fed in many places, whom a lordly noble bringing sacrificial gifts enkindles, (and) whom the inviting priest circumambulates at sacrifices.

(17) May we, being able to do so, pour into you many unfailing offerings, O Agni, fashioning out both kinds of vehicles, (i. e. the Śastra and the Stotra), at our sacrifice.

(18) Carry these most enjoyed oblations to the whole assembly of gods, O Agni, without feeling exhausted; may they (i. e. the gods) gladly accept these lovely ones of ours.

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(15) *ab* : Supply (*ayám*) *asti* as the verb in the chief clause in *a*; cf. v. 16*a*. We have two relative clauses (one in *a*, another in *b*) and one more, chief one in *c*, as the accent shows. *vanuṣyató* is ablative; cf. 4.9*ab* and 56.19*c* below.

(16) *ā'hutaḥ* i. e. *ghṛténa*; cf. 8.1*b* below and 2.7.4*c*; 8.19.22*d*; 10.69.1–2. *ī'śānaḥ*, as contrasted with *hótā*, is the patron here and at 90.6 below. But in the next stanza the word qualifies the priests as at 1.73.9*abc*. *pári éti* : cf. 18.22*d* below.

(17) *ni'tya* is a favourite word of our poet. *ubhā' vahatū'*: 'both carriers', i. e. both kinds of hymns, Śastra and Stotra, which serve as vehicles for the gods. *vahatu'*, from *vah*, is used in the sense of 'a marriage procession' at 1.184.3 and 10.85.13. But the use of the root *kṛ* here shows that it is used in the sense of the otherwise common word *vā'has* 'a vehicle'; cf. 22.7; 35.14; 36.2; 37.4; 61.6; 103.8*b* below and 3.30.20*d*; 3.53.3*b* in particular. *miyédhe* (=*médhe*) : This form of the word always occurs at the end of a Triṣṭubh line and probably owes its origin to a metrical necessity.

(18) The subject of *práti vyantu* is *devā'ḥ* supplied from *devátātim*. *surabhi'ṇi* (from *su* and *rabh*) 'agreeable to touch, pleasant'; cf. 10.15.12*b*.

(10) May these brave men, who have admired my highly praised hymn, overpower all kinds of godless wiles in battles

(11) May we not sit around you, O Agni, in want of manly followers, nor in a state of son[l]
(but may we be) in home-

(12) (Give[`] gni, guide upwards my hymns aright, may you, O [`]our hymns or offerings) for our patrons May we both, ourselves [`] also it[`]atrons and singers), be in (the enjoyment of) your gift Do you [`]otect us (O gods), with your blessings for ever

(21) You are easy to call, O Agni, and have a lovely appearance, shine with glorious light, O son of strength Do not make us

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(19) *avi'rate* is dat of *avī'rata* (v 11), *juhurthaḥ* Inj 2s of *hvṛ* (III A) 'to be crooked, to injure', cf *juhuraḥ* 4 4 (and note) below

(20) *u't sasadhi* (pf ipv 2s) 'guide upwards, i e towards the gods' *suṣūdaḥ* from *sūd* 'to sweeten', the object is *brahmani* according to Geldner, for which we may compare *ubha' śámsa sūdaya* 4 4 14c But probably *havya'* (from v 18) is to be supplied in view of 1 105 14, 1 142 11, 5 5 2 etc This is clearly a concluding stanza, mark how vv 19-20 differ in metre from the earlier ones yet vv 21-25 cannot be regarded as a separate hymn tacked on to the earlier one They are rather the continuation of the same hymn almost in the same strain ending in the same stanza which is thus employed twice in the same hymn This is quite unusual and its purpose is not quite clear The suggestion that the extension is due to the desire of its author to bring the hymn to the same length as that of hymns 34 and 56 is not convincing, nos 34 and 56 have definite metrical relationship which is absent in the present one Besides the repetition of the same stanza in the same hymn remains unexplained

(21) *e tvé saca sa'ca* with a loc, cf *agni'ṣu saca* in v 22 and *sute sacā* at 32 2 and 59 3 below *ma' a' dhak* (aor 3 s of *a dagh* 'to make it miserable, unfortunate') 'may it not make miserable for our bodily son', the verb is used impersonally with the locative of the thing to which it refers Or better, supply *naḥ*, *ta naye* is Visaye Saptami cf *mā' na a' dhak* 'do not make us miserable' at 6 61 14b and *ma naḥ kamam a dhak* 'do not frustrate our desire' at 1 178 1c Sayana seems to consider this form, namely, *dhak*, to be from the root *dah* at all places

(15) That Agni is indeed one who protects (his worshipper) from an enemy (and) may save his kindler from a danger. Noble-born heroes wait upon (him) everywhere.

(22) Do not declare us (fit) to...

these Agnis kindled by the gods are here with ... places, whom a lordly sures of you, the god, overtake us even owing to (ou... the inviting priest son of strength.

(23) That mortal who pours an offering in you, the immortal god, becomes rich, O Agni of lovely face. He claims for himself that Winner of riches among the gods (i. e. Agni), whom the rich patron having a desire to be fulfilled goes inquiring after.

(24) Knowing (our need of) extensive happiness, O Agni, bring vast riches to our patrons, so that we may rejoice, being in the possession of heroic sons and with our life unimpaired, O mighty god.

(25) = 20

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dagh without a preposition means 'to reach up to'; with *ā* it seems to mean 'completely reach, reach on all sides, attack, overpower'. *vi' dāsīt*: *vi'* or *u'pa das* 'to be defective in' is used with the nominative of the thing and ablative of the person; cf. *mā' vām rāti'r u'pa dasat asmád* 'may not your bounty fail us' at 1.139.5*c* and *mā' sā' te asmát sumati'r vi' dasat* 'may not that favour of yours fail us' at 1.121.15*a*.

(22) *bhṛmá* is either a noun of action ('error') or a noun of agency ('wanderer'); in the latter case translate:—'May not your disfavours overtake us, even away from the offending wanderer (towards whom they must go)'. See note on 8.61.12 at *B.U.J.* Sept. 1946, p. 18.

(23) *sá* in *c* probably refers to the same *márta* who is mentioned in *a*. *devátā* (adv.) 'among the gods'; supply *tvā* after *vasuvánim*. *yám* is Agni (cf. *pṛṣṭáḥ agni'ḥ* at 5.2*a* below); *pṛcchámāna éti*: cf. 2.12.5*a*; 6.22.5; 8.24.30*ab*; 8.40.3*d*.; 9.97.34-35.

(24) *yéna* either refers to *rayi'* in *ab*, or means 'so that'. *ávikṣitāsa ā'yuṣā* 'with our life undiminished'; cf. 2.27.10*cd*; 2.28.9*cd*. Also cf. 1.24.11*d*; 1.89.8; 2.28 9*d* and *kṣitā'yuḥ* at 10.161.2*a*.

2

(1) Accept our Samidh today, O Agni; shine mightily sending up your holy smoke. Touch the very summit of the heaven with your crowns (of flaming smoke); spread yourself well with the rays of the sun.

(2) Let us praise with sacrificial offerings the greatness of Narāśaṁsa among these (gods), who are possessed of great powers and who, as the glorious supporters of our hymns, sweeten, i. e. enjoy as sweet, both kinds of offerings.

(3) For the sake of our sacrifice, let us always worship well in the manner of Manu, your Agni who was kindled by Manu, who is praiseworthy, mighty, piously active and an envoy of effective words between the two worlds.

2

Read K. R. Potdar's article on Aprī Hymns in the Ṛgveda at *B. U. J.* Sept. 1945 and Sept. 1946.

(1) *yajatám dhūmám*: The *dhūmá*, in the Ṛgveda at least, is considered holy and an emblem of Agni; it is also called *darśatá* (1.36.9*d*), *aruṣá* (1.36.9c; 7.3.3c; 7.16.3c; 10.45.7c) and *tveṣá* (6.2.6*a*). *c*: see on 16.3c below. *d*: cf. 5.4.4*b*; 5.37.1*a* and also 1.98.1*d*; 9.111.3*bc*.

(2) *Nárāśáṁsa is the name of Agni with which he is praised at this place in an Aprī Sūkta; for the particular signification of the words* Nárāśáṁsa and Tánūnápāt see 3.29.11. *dhiyaṁdhā'ḥ devā'ḥ* (1.72.2) are meant by the word *eṣām* which is to be taken as a partitive genitive. Agni himself is called *dhiyaṁdhā'* at 13.1 below. *svádanti* 'sweeten', i. e. here 'consider as sweet, relish'; cf. *bhū'ri cakra* at 56.23 below and *mahás kṛdhi* at 8.36.6. This work of sweetening the offerings (by cooking them well) is generally left to Agni; cf. 3.54.22*a*; 10.70.2*d*; 10.110.2*b*, 10*cd*. *ubháyāni havyā'*, i. e. Soma and other offerings like Puroḍāśa as at 4.24.7*ab*.

(3) *a*: *vaḥ* is often decorative, especially at the 2nd place in a Pāda. *b*: cf. 4.7.8; 4.8.4*ab*; 8.39.1*de*. *c*: cf. 1.36.19*a*; 10.63.7*ab*; 10.69.3*ab*; also 11.3c below and *mánurhitam dūtám* at 8.19.21*ab*. Manus or Manu is the progenitor of mankind and the early sacrificer who is considered to be the model for all subsequent ones. Mark the Anuprāsa in *cd*.

(4) Full of reverence and with bent knees they strew the grass by the side of the fire with a bow, after bringing it near. Offering (into it) the spotted and ghee-topped (Barhis), O Adhvaryus, refresh him with the (ghee) offering.

(5) The god-devoted priests of pious thoughts have flung open the doors, being eager to receive the chariots (of the gods) at the

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(4) *abhijñu'* seems to be an expression for a posture in which one sits with bent knees, but resting on the soles of the feet and not on the haunches; this is a temporary sitting posture in which one can easily get up and walk around. Another posture with bent knees is designated by the word *mitájñu*, where one sits with crossed legs on the haunches and with bent knees. Neither of these has any thing to do with 'kneeling'. Both these are very commonly seen among the household priests who are engaged in sacred rites connected with fire as also in other ceremonial occasions even today. *agnau'* i. e. around or by the side of the fire-place as a seat for the gods and the offerings. But in cd the ghee-topped *barhi's* itself seems to be intended to be put on fire along with the ghee-offerings. The *barhi's* which is to serve as a seat for the gods is also to be *ghṛtá-pṛṣṭha* as seen from 1.13.5; 2.3.4 etc. The object of *marjayadhvam* is *agni'm* supplied, rather than *barhi's* (with Geldner), as the use of the root *mṛj*, particularly with the word *havi'ṣā*, shows; cf. 3.5*b* below and 5.1.7*d*.

(5) The subject is *devayántaḥ* and object *du'raḥ;* the nom. forms *svādhyàḥ* and *devayántaḥ* together with the accus. *du'raḥ* [even at 1.188.5 *du'raḥ* may be taken as accus. of destination and *ghṛtā'ni* as the subject of *akṣaran* 'the streams of ghee flowed towards the doors' in view of 8.50.4 where *kṣar* is used with an accus. of destination] support our translation, which follows Sāyaṇa. The Parasmai Pada form of the root *vi śri* shows it to be transitive rather than intransitive. It has to be conceded, however, that everywhere else the *dvā'raḥ* are the subject of the activity mentioned in the context, and not its object. The second half of our stanza and the adj. *rathayu'ḥ* used of the doors at 10.70.5 may also lend support to the assumption that in our passage *du'raḥ* should be taken as nom. pl. (as is generally done even at 1.188.5). Further the Parasmai Pada of the root is not conclusive as the Vasiṣṭhas have used it intransitively at 3.4*a* below and they have also used it with the Ātmane Pada transitively at 45.3*c* below. It is therefore, not impossible to construe *svā'dhyàḥ* and *devayántaḥ* as masc. forms used as adjectives of the fem. *du'raḥ* (taken as a nom.

assemblage of the gods. The ample (doors) licking (them, i. e., the chariots), as the mother-cows lick their calf, have adorned themselves like maidens at festive gatherings.

(6) And may the two great celestial ladies, Dawn and Night, resembling a good milk-giving cow, the oft-invited, liberal and worshipful ones, resort to us for our well-being, being seated on our grass-seat.

(7) I think of you two all-knowing priestly bards for worshipping you, at the sacrifices of men. Lead our sacrifice upwards (towards

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form) under the influence of the word *ádhvaryavaḥ* of the last stanza, as Potdar says on p. 57. Yet I am inclined to think that under the influence of that word, the poet continues to keep the Adhvaryus in mind employing them as the subject of the activity (which is usually associated with the doors) and so uses here their usual epithets *svādhyàḥ* and *devayántaḥ*, even here. *rathayu'ḥ*: either stands for *rathayū'ḥ* (accu. pl.) adj. of *du'raḥ*, or for *rathayávaḥ* adj. of *devayántaḥ*; cf. 10.70.5*cd*, where the same word has to be taken as qualifying *dvā'raḥ* or *yūyám* supplied. *devátāti* 'totality or assemblage of gods'; *tāti* (*tā*+*ti*) when affixed to such words conveys the sense of 'totality, completeness'. *pūrvi'* (fem.) nom. d. of *puru'* 'ample, broad'; cf. *pūrvī'ḥ* (*dvā'raḥ* supplied) at 3.4.5d. The object of *rihāṇé*, namely, *rátham*, is to be supplied from *rathayu'ḥ*; cf. 10.70.5*d*. *It corresponds to śi'śum in the* simile. *sám añjan*: Supply *ātmā'nam* or *rátham* (the verb agreeing with the Upamāna). The doors are mentioned either in the dual (in view of the pairs of the panels) or in the plural (in view of their width, vastness etc.). Sometimes their large number is also conveyed by such words as *bahvī'ḥ*, *bhū'yasīḥ* as at 1.188.5. *sámana* is a festive gathering; a young lady visiting it decorated her person, as seen from a simile at 1.124.8*d*. At 10.110.5b the *dvā'raḥ* are said to adorn themselves (for *the gods) like wives for their lords.*

(6) The number of the Upamāna is not influenced by that of the Upameya here as also at 1.186.4b. Indra too is compared with a *sudu'ghā dhenu'ḥ* at 1.4.1 and 8.52.4; an abundant and easy yield (of gifts) is the point of comparison. *barhiṣádā* is = *barhis-sádā*; see note on *a'nāgā* at 97.2 below.

(7) *vi'prā kāru' jātávedasā*: The two are Agni and Manu, as the ideal divine and human priests. *ūrdhvám kṛtam* 'raise it up; lead

the gods), during our invocations; such as you are, you win for us covetable gifts among the gods.

(8) May Bhāratī together with the Bhāratīs, Ilā together with the gods, Agni together with Men, and Sarasvatī together with the Sārasvatas (turn) hereward; may the three goddesses occupy this grass-seat.

(9) O god Tvaṣṭṛ, being pleased with us indeed, profusely release that our nourishing fluid from which an active, skilful, god-devoted son, who joins the press-stones is born.

(10) O Lord of the trees, carry (the offering) to the gods; may Agni, the active priest, sweeten the oblation. He alone may worship (the gods) as the more effective priest, since he knows the families of the gods.

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it up towards the gods'; cf. 3.8.8d. *devéṣu vanathaḥ* 'you win them among, i. e. from the gods' for being given to the worshippers; cf. 17.5 below; also 5.4.3*d*; 6.15.6*de*; 8.23.27*ab*; 8.60.14*d*.

(8) The three Devīs are Bhāratī, Iḍā and Sarasvatī; Agni is introduced in this ṛk as the constant factor and mediator at sacrifices. The followers of Iḍā are Devas (in general) and those of Agni are Manuṣyas, i. e. the deified ancestors of man like the Aṅgirases. Bhāratīs and Sārasvatas are the imaginary female and male followers of Bhāratī and Sarasvatī among the celestials.

(9) *turī'pam* from *tur* or *tvar*, is used to signify the male seed, semen; Tvaṣṭṛ as the presiding deity of creation is requested to release it profusely for the birth of a son. cf. 34.20 below and 1.142.10; 2.3.9*c*. *karmaṇyàḥ vīrā́ḥ*: cf. 1.91.20*bc*. *yuktágrāvā*: cf. 5.37.2*ab*. A brave, pious, active, skilful and god-devoted son is desired, who may offer sacrifices to the gods; cf. also 2.3.9*ab*.

(10) Vanaspati is the sacrificial wood, or tree. *śamitṛ'* (from *śam* 'to toil') is an active priest who prepares the offerings and does other manual work. There is no definite proof to take the word in the sense of a 'slaughterer of a victim' in this and similar passages of the Āprī *Sūktas*, though at 5.85.1 and 1.162.9 (especially in the latter passage), it seems to have that sense. Also see Durga on *Nirukta* 8.17–18. Like Samidh and Barhis, Vanaspati is probably introduced in the Āprīs, as a representative of the wood, used as the important material for sacrificial utensils. See Potdar, *B. U. J.* Sept. 1946, p. 35, 37.

(11) Do come hereward, O Agni, being kindled, together with Indra and the other active gods in the same chariot. May Aditi with her good sons be seated on our grass-seat; may the immortal gods rejoice in the exclamation Svāhā (uttered by us).

3

(1) Make your Agni, the best worshipping god accompanied by other Agnis, your messenger at the sacrifice, who the holy purifier feeding on ghee has flames for his head and is firmly placed among the mortals.

(2) He snored like a greedy horse in the pasture when he bolted out from the great enclosure. Immediately the wind blows after his flame; and then (O Agni,) your track becomes black.

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(11) *b* : cf. 5.11.2*c*; 10.15.10*b*. *c* : Accent of *ā'stām* is due to antithesis between *c* and *d*. *d* : cf. 59.6*cd* below and 10.14.3*cd*; 10.70.11*d*. Vv. 8–11 are also found in the Āprī hymn of the Viśvāmitras (III.4). The wholesale repetition is strange and cannot be easily explained. See Potdar, *B.U.J.* Sept. 1946, p. 45.

3

(1) *vaḥ* : See on 2.3 above. *agni'bhiḥ*, i.e. with the sacrificial fires of all friends and patrons; see on 1.4 above. *sajóṣāḥ* is used adverbially in the sense of 'together with' as at 10.4*a* below and 1.118.11*b*.

(2) *próthat*, from *pruth* 'to snore' (unaug. ipf.), is used in view of the Upamāna, i.e. the horse, to which it is primarily applicable. *aviṣyán* is pr. pt. of *aviṣy* 'to be greedy', denom. from (the aor. base of) *av* 'to favour' (oneself); cf. 1.58.2*ab*. *maháḥ* is either ablative of *máh* going with *saṁvā́raṇāt* (cf. 10.77.6*b*), or nom. s. of *mahá* (cf. 4.21.6*d*). *saṁvā́raṇa* is here the Araṇi in the case of Agni and the stable in that of the horse. *c* : cf. 1.148.4*c*; 4.7.10*b*; 10.142.4*c*. *d* : Agni is called *kṛṣṇá-adhvan* at 2.4.6, *kṛṣṇávyathi* at 2.4.7, *kṛṣṇáyāma* at 6.6.1, *kṛṣṇápavi* at 8.2 below and *kṛṣṇávartani* at 8.23.19. Also see on 6.6.1 at B. U. J. 1955, Sept. p. 45.

(3) The ruddy smoke goes up to the heaven, O Agni, of you, whose ageless (flames), being kindled, rise upwards from you, the mighty one though newly born. For, O Agni, you go to meet the gods as their messenger.

(4) The snare goes forth like an army ordered to march, of you whose lustre has spread everywhere on the earth, when it (i. e. the *pā'jas*) has greedily blended together its foods with the fangs. You separate them (i. e. the foods) with your tongue like corn, O wonder-worker.

(5) Men groom that same most youthful Agni like a horse, both by night and in the morning, whetting the honoured guest in his own

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(3) *ajárāḥ*: Supply *bhānávaḥ*: cf. 1.143.3. At 10.46.7 Agni, the deity, is supposed to have agnis, i. e. individual fires, which are *ajára* and *pāvaká; but at times, ajára seems to be used as a noun in the sense of* 'ageless flame' as at 3.18.2*d* and 10.87.20*c*. *c*: See on 2.1 above. *d*: cf. *dūto' devā'nām rájasī sám īyase* at 6.15.9*b*.

(4) *tṛṣu'* (adv. from *tṛṣ*), 'greedily'; cf. 1.58.2*b*; 4.7.11*a*; 10.79.5*ab*; 10.91.7*b*; 10.113.8*d* and 10.115.6*b*; (all passages are in the same context of Agni's greedy attack on his foods). *sama'vṛkta* (aor. 3s. A. of *saṁ vṛj*). The subject is *pā'jas*. *pra'siti* (from *pra' si* 'to bind') is the snare-like mass of flames of Agni; cf. 4.4.1*a*; 6.6.5 (and note). *For the simile in c cf. 1.143.5ab and 10.142.4ab.* *d*: 'Like corn', i. e. just as corn is separated from the weeds while reaping, so does Agni separate grass and plants from stones (which he avoids), while eating them; cf. 10.131.2*ab* on the one hand and 3.29.6*d* on the other. Geldner, following Grassmann (WB. p. 1307) and Oldenberg, takes *vivekṣi* as a form of the root *viṣ* 'to attack' in view of 8.19.11*c* and 10.91.7*b* where the root *viṣ* is used in connection with Agni's foods (we may also compare 3.2.10*c*). Further, in the simile, Geldner supplies *áśvaḥ* (*paśváḥ* would perhaps be better in view of 8.63.9*c*): 'As the horse the corn, so do you finish off the fuel with your tongue'. But *yáva* 'corn' is the chief food for man (cf. 10.42.10*ab*) and it is *ya'vasa* which is generally associated with cows, bulls, and horses. I take (with Grassmann, WB. p. 1267) *vi vekṣi* from *vic* 'to separate, to distinguish'; cf. *ṛténa a'nṛtam viviñca'n* at *10.124.5c*.

(5) *a*: see 1.6 above and 10.2 (note) below. For the simile in *b* cf. 4.2.8; 4.15.6; 8.84.8; 8.103.7 etc. *c*: Agni is said to be '*whetted*' *(of*

home. The flame of the mighty one, when well fed (with ghee), has shone.

(6) Your front is lovely to look at, O god of lovely face, when by our side you shine brightly like a lump of gold. Like the thunder of the heaven your vigour marches forth; you display your light like the beautiful sun.

(7) Protect us well, O Agni, with those countless powers, with (those) iron forts in hundreds, so that we may wait upon your Agni with sacrificial foods and offerings rich in ghee all around, under the Svāhā call.

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course, by ghee) also at 6.16.42*ab*; 8.23.13*a*; 10.87.24*c*. *d* : *ā'hutasya*, i. e., with ghee; see on 1.16 above.

(6) *prátīka* 'front' (cf. 8.1*b* below), as opposed to *ápāka* 'the rear'; Agni is both *suprátīka* (10.3 below) and *su-ápāka* (4.3.2). c : *diváḥ tanyatu'ḥ* is the 'thunder of the heaven', i. e. of the rain-cloud (from *tan* = *stan* to roar); for the simile cf. 4.10.4*c* with 5.25.8*cd*. Soma's roar is compared with *diváḥ tanyatu'* at 9.61.16*b*; for the association of *tanyatu'* and *vṛṣṭi'*, cf. 1.116.12*b*. *d* : *práti cakṣi* 'You disclose, make visible'; the usual meaning of the roots *práti cakṣ*, *vi' cakṣ* and *abhi' cakṣ* is 'to see, observe'; but sometimes they are used in the sense of 'see for oneself and for others', i. e. to see and make others see, or announce, declare, disclose etc., as in the present passage, at 104.8 below (*mā abhicáṣṭe ánṛtebhir vácobhiḥ* 'proudly sees me as possessed of, associates me with, false statements'), at 9.85.12*b* (*vi'śvā rūpā' praticákṣāṇo asya* 'disclosing all his i. e. Soma's forms'); and at 10.34.13 (*savitā' vi' caṣṭe* 'Savitṛ declares'). For the simile cf. 4.6.2*c*.

(7) *agnáye* in *a* refers to the physical form of the sacrificial fire and *agne* in *c* refers to the deity. *pári* (adverb) 'all around, everywhere'. *ámitair máhobhiḥ*: Agni's *máhāṁsi*, which are *ámita* 'countless', like the *vīryā'ṇi* of Indra (8.24.21*a*), are here conceived as iron forts capable of affording protection; cf. also 8.71.1*ab*. For Agni's protective powers (*śárma*) compared or identified with imaginary iron forts, cf. 1.58.8*cd*; 6.48.8*c*; also 15.14*ac*; 16.10*cd*; and 95.1*b* below (where Sarasvatī is herself conceived as such). *śatám* is adverbially used with a substantive in the instrumental plural as at 1.48.7 (*śatám ráthebhiḥ*); 4.31.3; 9.52.5 (*śatám ūti'bhiḥ*).

(8) Protect us well and together, O son of strength, both patrons and singers, O Jātavedas, with those unassailable (forts) which you *possess for your worshipper, or with which you may protect the manly* hymns.

(9) When he, i. e. Agni, *the bright, very wise and lovable purifier,* who was born from the parents (i. e. the Araṇis) for the sake of the worship of the gods, came out like a polished axe shining with his own *brilliance and form,*

(10) Bestow these fortunes on us, O Agni, by your light; may we *win power accompanied by good knowledge. May all (fortunes) be* available to the singers and the bard. Do you protect us (O gods) with your blessings for ever.

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(8) *yā'ḥ in a refers to pu'raḥ in v. 7d, as seen from the adjective a'dhṛṣṭāḥ* (cf. 15.14bc below and 10.101.8c). *b* : *gi'ro nṛva'tīḥ* : cf. *nṛva'd uktha'm* at 26.1cd below; 'manly' hymn is one which is sung and backed up by heroes, i. e. brave priests and patrons. See also *nṛva'd va'dan* at 10.28.12c. d : *sūri'n-jaritr'n* : see on 12.2d below.

(9) *ni'r gā't* 'came out' i. e. from the Araṇis (cf. *mātro'ḥ* in c); see above v.2b. *pūtā' sva'dhitiḥ* is the Upamāna, *pūta'* being *secondarily used in the sense of* 'polished' (as perhaps at 8.91.7c); cf. *sva'dhitiḥ téjamānaḥ* at 3.8.11c (*sva'dhiti* is both mas. and fem.); also see 3.2.10b; 5.7.8ab. *kṛ'p* 'brilliance'; cf. 6.2.6cd. *mātro'ḥ*: Araṇis are meant; cf. 3.29.2ab; 10.115.1b. *uśényaḥ* from *vaś* (fut. pass. pt.). The whole stanza is a relative clause to be construed with v.10.

(10) *sau'bhagā didihi*: 'shine (on) good fortunes for us, i.e., disclose them to us by your light: cf. 2.2.6b (*rayi'm didihi*); 3.10.8ab (*suvi'ryam didihi*); 5.25.3c (*rāyo' didihi*). In c supply *sau'bhagā* from *a*; all saubhagas are centred in Agni; cf. 6.5.2cd; 6.13.1ab.* Mark the transition from the 3rd person (in v.9) to the 2nd in v.10, c : *stotṛ'bhyaḥ gṛṇaté* is *udgātṛbhyaḥ śaṁsate ca* according to Sāyaṇa; but probably the poet and his followers are meant.

4

(1) Bring forth your offering and hymn, both well purified, to Agni, to his brilliant refulgence, who goes between all the human and celestial beings (as their messenger), owing to his knowledge (of them).

(2) That Agni must surely be an ambitious conqueror, since he was born from his mother (to be always) the youngest, and who, being possessed of brilliant fangs, holds together the woods (which he wants to consume). In a moment does he devour even large quantities of his foods.

(3) In the company and presence of this god (may we rejoice), whom, the white one, the mortals have seized (and) who has liked this seizure on the part of men; Agni (however) has blazed for the man, so as to make him uncomfortable.

4

(1) *bhāna've* in apposition to *agna'ye* as at 5.16.1*ab*. *su'pūtam* goes with *havya'm* as well as *mati'm* (with liṅga-vyatyaya). *su'pūtā mati'* is a hymn in which a careful selection of words and thought is made; for the idea of 'purifying' a hymn, cf. 85.1*a* below and 1.79.10; 3.26.8*ab*; 6.8.1*cd*; 6.10.2*d*; 9.73.7*b*; 10.71.2*ab*. *cd* : cf. 9.1*d* below (and *note*) and 2.6.7; 4.2.2.

(2) *gṛ'tsaḥ* from *gṛdh* means 'ambitious, inquisitive'. *táruṇaḥ* from *tṛ* 'to cross', means 'brave, courageous'. *gṛ'tsa-táruṇa* in our passage corresponds to *gṛ'tsa-tava's* at 3.1.2*d*; cf. also *gṛtsa-ámūra* at 3.19.1b and *ta'ruṇa-tigma'jambha* at 8.19.22. *c* : cf. 10.115.2*b*. *śu'ci-dat* 'bright-toothed'; cf. 5.8.5*c*; 8.43.3*c*; 10.115.2*b*; but also 10.79.6 (note at *B.U. J.* Sep. 1958, p.27). *d* : cf. 3.4*b* above and 1.127.4; 4.7.10*d*; 5.8.5*c*; 10.91.7*b*.

(3) *saṁsa'd* : 'sitting together, company'; cf. 54 3 (*śagmá' saṁsa'd*) below. *a'nīke* (*a'nīka* 'face') 'in the presence of, before etc.'; cf. 88.2 below and 8.20.12*d*; 8.102.13*c*. Supply *madema* in *a* to complete the sentence; cf. 19.8b below. *b* : cf. 1.71.4*b*; 1.148.3*a*; 3.9.6*a*; 4.7.2*cd*. *cd* : Agni likes to be seized by men for sacrificial services; but man finds it rather unpleasant to seize him i.e. physically. *durókam* (adv.) 'in a manner where it is difficult to feel comfortable' (*óka* from *uc*). Mark the contrast between Agni's '*ni' uvóca*' and Āyu's '*durókam*'. Agni is called *duróka-śocis* at 1.66.5; the idea is : Agni likes to be familiar with man; but man cannot afford to be too familiar with him for fear of punishment! Agni is indeed *durgṛ'bhi* to man (1.140.6; 5.9.4) but if properly seized, he adorns the seizing hand; cf. 6.16.40*ab*.

(4) This immortal, wise poet Agni is placed in the midst of the ignorant mortals; such as you are, O powerful god, do not harm us here. May we always be feeling happy by your side.

(5) Plants and trees as also the earth bear him as their all-supporting child, who has taken his seat prepared for him by the gods; for Agni has excelled the immortal ones by his wisdom.

(6) *For Agni is the lord of the ample immortal (drink); he has* the power to give wealth with good physical strength. May we not sit around you without having brave sons, without food and without service (to you), O mighty god.

(7) The property of a stranger has indeed to be wooed; may we (therefore) be the masters of (our own) reliable property. The child

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(4) Mark the intentional contrast between men and Agni in *ab*; it is made out in support of the request made in *c*. *juhuraḥ* (pr. sbj. from *hvṛ*); cf. *juhūrthāḥ* at 1.19 above and *juhuranta* at 1.43.8*ab*; 3.55.2*a*.

(5) *a* : *deva'kṛtam yónim ā'sasāda* : cf. 3.9.9; 3.19.5*ab*. For *deva'kṛta yóni* over which the rivers flow, cf. 3.33.4b. *cd* : cf. 1.70.3; 2.1.14*d*; 10.91.6. *viśva'dhāyasam* : 'all feeding'; cf. 5.8.1c and *viśva'bharasam* at 4.1.19*b*.

(6) *amṛ'ta* here means 'immortal food like ghee and milk' (first, 'The Immortal's food and then the immortal food') as at 1.71.9*d* and 3.26.7b; see on 57.6. below. For *ab* cf. 5.28.2*a*. *a'psu* : 'devoid of *psu* (from *bhas*), i. e. form, good appearance or food' (from *psā* = *bhas* to eat). *a'duvaḥ* (adverb) 'in a manner in which no service is rendered'. Grassmann (WB) takes the word to be nom. pl. *of a'dū 'giftless'*; *dū* being similar in meaning to *du'vas*.

(7) *a'raṇasya rékṇaḥ* in *a* which is the same as *anya'jātam śéṣaḥ* in *c*, refers to the adopted son as against the *sva'janma śéṣas* (cf. 1.12 above), which latter is regarded as *ni'tyo rayi'ḥ* 'an unfailing treasure' in *b*. The word *a'raṇa* is used of the father (= *anya'* in *anya'jātam* and *anyo'daryo*) *of the adopted son in this stanza, while* it is used for the adopted son himself in the next. It is contrasted with *ni'tya* at 3.53.24 and 5.85.7c; with *sva'* at 6.75.19*a*; here the contrast is between *a'raṇasya réknaḥ* which itself is *a'raṇa* (v. 8), and *ni'tyaḥ*

born of another person is not (the same as a bodily heir), O Agni. Do not misuse the paths of (i. e. fit for) an ignorant person (in my case).

(8) A son born from another person, being a stranger, is pleasant neither for clasping nor for loving with (an eager) mind. He surely goes back to his earlier home; may a new powerful conqueror (in the form of a son) come to us.

(9) Save us, O Agni, from a hater; do save us, you yourself, O mighty god, from fault. May your dominion characterized by the shattering smoke be well united with you; may the enviable thousand-fold wealth also do the same.

(10) = 3.10.

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rayi'ḥ. 'd : *vi' dukṣaḥ* is either from *vi' duh* (4.24.9) or *vi' duṣ* (10.86.5); in any case, the meaning is : Do not misuse the paths of a fool in my case, because I am not a fool. The persuasion that an adopted son is quite good may satisfy a fool, but not one like me who knows the truth.

(8) *gra'bha* like *gr'bh*, is physical seizure. The poet perhaps means : a physical contact with an adopted son does not give that sublime delight which that of a bodily son gives; we may compare *Śākuntala* VII. 19. But in view of *c gra'bha* may mean only 'holding, keeping, retaining'. It is difficult to retain the adopted son in his new home; since he has a natural longing for his earlier surroundings and family. In *b* supply *nahi'* from *a*. *ma'nasā ma'ntavai* : cf. *pa'śyan manye ma'nasā ca'kṣasā tā'n* at 10.130.6c; it means 'fit to be seriously considered'. An adopted son cannot be regarded as a real son in one's heart of hearts. *abhiṣā'ḥ* from *abhi' sah* 'to overpower'; *na'vyaḥ* is either adj. of *vāji'* (cf. *na'vam śi'śum* at 5.9.3ab) or an adverb meaning 'afresh'.

(9) *c* : see note on 6.15.12 at *B.U.J.* Sept. 1955, p. 59. *spṛhayā'yyaḥ* : cf. *dakṣā'yyaḥ* at 1.2 above. *sahasri' rayi'ḥ* : cf. *sahasri'ṇaḥ rā'yaḥ* at 1.31.10cd.

5

(1) Bring forth a hymn to the mighty Agni, the messenger of the heaven and the earth, who the Vaiśvânara, has grown powerful through the wakeful priests, at the bosom of all the immortals.

(2) Always in demand in the heaven that Agni Vaiśvānara (who) is stationed on the earth as the leader of the (flowing) rivers and the lord of the stagnant ones, shines variously by the side of the human tribes, growing powerful of his own choice.

(3) Out of fear for you, the dark-skinned tribes went away helter-skelter, abandoning their possessions, when, O Vaiśvānara, you

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5

(1) c : The *upa'stha* of the gods is their abode, the heaven. Agni is a resident of that place, but is also glorified by the priests on the earth. This is why he is an *arati'* of the heaven and the earth and is eagerly in demand in both places (v. 2*a*). At 10.156.5 Agni is called the greatest and highest bosom-child (*upastha-sa'd*) of the human tribes. *vavṛdhe* (intrans.) 'has grown'. *d* : *jāgṛva'dbhiḥ* i. e. *manuṣyēbhiḥ* (3.29. 2*cd*), or *vi'praiḥ* (3.10.9). The Tṛtīyā is *hetvarthe* as at 1.81.1*ab*.

(2) *pṛṣṭa'ḥ* : 'inquired after, sought after, always in demand'. For this sense of the root, see note on 6.22.5*a* at *B.U.J.* Sept. 1941, p. 104. Also cf. 1.23*d* above and 1.98.2*ab*. *sti'yā* : *sti'* (from √*styai* 'to spread out') means 'stagnant waters, lakes, oceans' etc. cf. 6.44.21*ab*. Or *sti'yā'* may be the same as *sti'* meaning 'home' at 19.11 below. Agni is called *stipā'* of men at 10.69.4*c*. *ab* is intended as a relative clause as seen from the accent of *dhā'yi* and as indicated by the word *sa'*; cf. 9.2*a* below. *d* : *va'reṇa* 'according to *va'ra*' (choice); = *va'ram ā'*; cf. 2.10.6*a*; also *va'ram ā' sasāda* at 6.6*cd* below and *u'pa pra' yātam va'ram ā' va'siṣṭham* at 70.6*c* below.

(3) *a'siknīr vi's'aḥ* are the Dâsa tribes of dark skin. *a'siknī* is the feminine form of *a'sita*; cf. *kṛṣṇā' vi'ś* at 8.73.18; *kṛṣṇā'm' tva'cam* at 1.130.8 (and note at *B.U.J.* Sep. 1951, p. 20). *asamanā'ḥ* 'dispersed', 'uneven', not working together on the same side (from *sa'mana*). Agni's horses are called *asamanā'ḥ* 'drawing on different sides of the yoke' at 1.140.4; cf. Indra's *vi'vratā ha'ri* at 1.63.2; 10.49.2. *ja'hatīr*

blazed forth, shining for Pūru *and battering the forts (of his enemies),* O Agni.

(4) The earth and the heaven have followed your triple law, O Agni Vaiśvānara. You have overspread the two worlds with your lustre, shining with an *exhaustless* flame.

(5) The eager, resounding and ghee-dropping hymns and mares wait upon you, who are Vaiśvānara, lord of the people, leader of treasures and banner of the dawns and the days, O Agni.

(6) The gods have placed *over-powering might in you, since* they accept your wise counsel, O god having a friendly lustre. You have driven out the Dasyus from their haunt, O Agni, procuring abundant light for the Aryan.

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bho'janāni: cf. v. 17 *d* and 18.15*d* below. *Pūru'* is a protègè of Agni here; but at 18.13*d* below *he is represented as an enemy of* Sudās, *while* at 19.3*d* below *he appears again to be a protègè of Indra. It is likely that* in all the three passages *pūrú*, like *āyu'*, signifies a man in general. Only rarely do the words signify a particular family as at 1.108.8 and 6.46.8, where other families too are mentioned by name. *pu'raḥ dara'yan*: Agni is called *purandara'* at 6.2 below and at 6.16.14, where he is also called *vṛtrahā'*. Both are Indra's usual epithets, here transferred to Agni.

(4) *tridhā'tu* (goes with *vrata'm*) 'threefold, distributed over the three worlds'; cf. *tri'ṇi vratā'* at 2.27.8*ab*; 4.53.5*d*; or *tridhā'tu* as an adverb as at 6.35.2*c*; or supply *bhū'ma* after *tridhā'tu* 'the triple world' i. e. the earth, the heaven (and the mid-region); cf. 4.42.4*d*. *c*: cf. 6.1.11*a*; 6.4.6*ab*. *ájasreṇa śoci'ṣā*: see on 1.3 above.

(5) *hari'taḥ*: For Agni's *hari'taḥ* (masc.) cf. 4.6.9. *vāvaśānā'ḥ* pf. pt. of *vaś* 'to desire'; cf. 56.10 below. At 36.6 below, however, the form is to be traced to *vāś* 'to roar'. *dhúnayaḥ*: *dhúni*, from *dhvan*, means 'resounding' and is usually used of the wind-gods and rivers, but *rarely of a horse as at 10.22.4a and in the present passage.* *ghṛtā'cīḥ* 'bringing nourishment with them'; cf. *ghṛtā'cīm dhi'yam* at 1.2.7*c*; *ghṛtā'cīḥ hari'taḥ* (fem.) at 60.3*b* below. All the three adjectives are intended for both *hari'taḥ* and *gi'raḥ*. It is, however, possible that here the *girah* themselves are conceived as *hari'taḥ* of the deity, in which case we have a Rūpaka. *rathya'm rayīṇā'm*: cf. *rathi'r vā'ryāṇām* at 6.5.3b. *áhnām ketúm*: cf. 6.7.5*d*; 10.88.12*b*; Agni is compared with it at 8.43.5*c*; 10.91.5*b*. Here he himself is called so.

(6) b: cf. 11.4*c* below and 1.68.3*a*, 9. d: cf. 1.59.2*cd*; 6.3.1*b*.

(7) Being born in the highest heaven, such as you are, you immediately guard your dominion like Vāyu. Creating the beings, you roared by their side, thus helping the descendants (of man), O Jātavedas.

(8) Send us that glorious nourishment, O omniscient Agni *Vaiśvānara, with which you swell your bounty and (send) ample fame* to the worshipping mortal, O god possessed of all lovely gifts.

(9) Bestow on our patrons, O Agni, that wealth which abounds in food, and power which is heard far and wide. Accompanied by the Rudras and the Vasus, O Vaiśvānara, grant us great protection, O Agni.

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(7) *pā'thas* is 'protectorate, dominion', from *pā* 'to protect'; for the simile cf. 6.4.5*b*, where Vāyu is called a king (*rā'ṣṭrī*). In *a* Agni is identified with the sun, while in *c* he is conceived as the Mādhyamika fire, bringing fertility through rains. *cd*: Agni not only creates, but also makes provision for the food of the creatures. *abhí kran* is unaug. aor. of *krand*; cf. 10.21.8*cd*. *ápatyāya*: i. e. *mánoḥ*; cf. 100.4*b* below and 1.68.7; 8.49.8; yet in view of 10.21.8*cd ápatyāya* may perhaps be taken as a dative of purpose meaning 'favouring them, i. e., *bhúvanā*, for having a descendent' (*das'asy* with accu. as at 5.50.3*b*); cf. 5.83.7*a* for *krandana* and its being the cause of conception. There it is Parjanya; here the Mâdhyamika Agni who sends down rain and fertility.

(8) *dyumátīm íṣam*: cf. *dyumántam vā'jam* 'food with glory' at 4.36.8*c*. *rā'dhaḥ pínvasi*: cf. *pípiṣvatī rātíḥ* of the Maruts at 1.168.7; and also *táva rā'dhaḥ somapīthā'ya harṣate* at 1.51.7*b*; both *rātí* and *rā'dhas* are used in the sense of 'bounty, liberality'. In *d* supply *īrayasva* from *a*. *pṛthú śrávas*: cf. 1.9.7*b*.

(9) *purukṣúm* (*kṣú*, from *ghas*, 'food') *rayím*: cf. 84.4 below and 4.34.10*ab*; 6.68.6*ab*. *śrútyam vā'jam*: cf. 1.36.12*c*; *śrútyam* like *purukṣúm* may be construed also with *rayím*; cf. 1.117.23; 2.30.11; and *kṣumántam vā'jam* at 8.88.2*c*; *kṣumántam rayím* at 10.38.2. *d*: The groups of gods called Rudras, Vasus and Ādityas have their number fixed at 11, 8, and 12 only in later literature. Here the groups themselves are sometimes mentioned: cf. 2.31.1; 3.8.8; 8.35.1; 8.101.15; 10.66.12; 10.125.1; 128.9; 150.1.

6

(1) I loudly proclaim the praise of the mighty sovereign, who is the hero of the people fit to be greeted by them, and the deeds of that powerful god, which are like those of Indra,—I bow to the breaker (of forts)—, while I bow down to him.

(2) They (i. e. the priests) urge to activity the poet, the banner (of the sacrifice), the support, the lustre of the stone (i. e. the cloud), the bliss and the Sovereign Power of the two worlds. With my hymns I seek to propitiate the great and ancient laws of Agni, the breaker of forts.

(3) (Press) down the senseless, crooked, abusive-tongued, faithless Paṇis, who never support (the priests), nor perform a sacrifice. Agni has mightily attacked those Dasyus; being the foremost, he has made the non-sacrificers the hindmost (of all creatures).

6

(1) Construe *práśastim* in *a* and *kṛtā'ni* in *c* as the objects of *prá vivakmi* (hence the repetition of *prá* in *a* and *c*). *vánde dārúm* is to be taken as parenthetical. The words *vándamāno vivakmi* belong together; but the former, taking into account the parenthetical clause *vánde dārúm*, continues the thought started in *abc* and completes the sentence by using the verb *vivakmi*.

(2) *ketúm* i. e. *yajñásya*; cf. 3.10.4*a*; 6.2.3*b*; or *áhnām* as at 5.5*d* above. *dhāsím* 'support personified'. Agni is called *mahī' dhāsí* of Mitra and Varuṇa at 10.30.1*c*; also cf. 4.55.7*c*; and 6.67.6*d*. *ádreḥ bhānúm* 'The Lustre of the rocks i.e. the clouds'; cf. 1.70.4*ab*; 2.1.1*b*; 2.12.3*c* and 6.48.5*a*. Agni is also called *ádreḥ sūnúḥ* at 10.20.7*c* and *adrijā'ḥ* at 4.40.5*d*. *rājyám* is sovereignty personified (from *rājan*).

(3) Supply *bādhasva* after *ní* in *a*; cf. 8.64.2*ab*. *grathín* is 'one who is crooked, who cannot be easily understood' etc. (from *grath*); *granthí* is a knot which requires efforts to loosen; cf. 9.97.18*a* and 10.143.2*c*; cf. also *súgrathitam ójas* of Śuṣṇa at 1.121.10. *avṛdhá* is one who does not honour the gods and the priests; *vṛ'dh* or *vṛdhá* is one who honours them; cf. 1.167.4d and 10.147.3*ab*. *prá-pra* suggests the fulness of the act; cf. 8.4*a* below. *vivāya* from *vī* to attack (pf. 3s.). *pū'rvaḥ-áparān* : In point of status as at 6.47.15cd.

(4) I praise that Agni, the lord of riches, the unbent tamer of the fight-seekers, who the most heroic god, made (the Dawns) go back to the east by his powers, while they were happily resting in the western darkness.

(5) That youthful Agni of Nahus, who broke down the walls (of the enemy) with his weapons (and) who brought the Dawns under the control of the Aryan, compelled the people (of Nahus), after overpowering them with his might, to pay him their tributes.

(6) Vaiśvānara Agni, under whose protection all people have willingly placed themselves seeking his favour, has sat in the lap of his parents, Heaven and Earth, according to his own choice.

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(4) *a* refers to the Dawns immediately mentioned in v.5*b* below. *mádantiḥ* would suggest that the Dawns would have liked to be where they were, i.e. in the western darkness; but that Agni compelled them to go to the east for the sake of gods and men. The significant words *nṛ'tamaḥ* and *śácībhiḥ* also suggest the same. On the other hand, unwanted *apācī'nam támaḥ* is said to have departed at the approach of the Dawns at 78.3*d* below, where, however (in v. 3*c*), Agni and Sūrya are described as reproduced by them. Perhaps in our passage, construe: *apācī'ne támasi (vartamānāḥ) prā'cīḥ (ata eva) mádantīḥ cakā'ra*: 'Brought them, while they were in the western darkness, to the east and thus made them happy'. The exploit is ascribed to Agni Vaiśvānara as the cosmic ruler and there is no reference here to the imprisonment of the Uṣas in Vala's cave. *c*: *gṛṇīṣè*: see on 34.16 below. *d*: This same is said of Indra at 10.74.5*b*.

(7) The divine Vaiśvānara has taken up the treasures of the lower world at the rise of the sun. Agni has taken them up even from *the nearer and the farther oceans, from the heaven and from the earth.*

7

(1) *I urge with my prayers Agni, even the divine overpowerer, like* a powerful horse. Be the messenger of our sacrifice, (O Agni), knowing it well. Indeed, he is known as a measured runner among the gods.

(2) Come along your own paths, O Agni, being delightful and enjoying the friendship of the gods, causing the top of the earth to resound with your powerful sweeps and greedily burning with your fangs everything, (including) the trees.

(3) The sacrifice is progressing; the sacred grass is surely well arranged. Agni is pleased like the invoking priest who is praised,

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(7) Cf. 1.59.3. *budhnyā̀ vásūni*: *budhná* is 'the bottom, ground' etc.; here probably the mid-region is meant. Cf. *áhir budhnyḥ* at 34.17 below and *antárikṣyā vásu* at 9.36.5. Vaiśvānara takes the treasures from all these places for being given away to the worshippers.

7

(1) *vaḥ*: See on 2.3 above. *hiṣe* from *hi* 'to urge' (I.s.) see on 34.16 below. *dūtó adhvarásya vidvā́'n*: cf. *adhvarásya dūtyā́'ni vidvā́'n* at 4.7.8a. *vivide* is either passive (cf. *avedi at 8.2 below*), or which is less likely, active with *gātúm* supplied as the object; cf. 13.3c below. Agni is called *gātuvíttamaḥ* at 8.103.1. *mitádruḥ* (from *mitá* 'measured' and *dru* 'to run'; 'a measured runner'; cf. *mitádravaḥ vājí'naḥ* at 38.7 below and 10.64.6.

(2) *a* : cf. 3.35.8d (said of Indra); also 67.3c (of Aśvinā) below. *śúṣmaiḥ nadáyan: cf. 1.140.5cd; Agni's śúṣmāḥ are 'roarers'; cf.* 4.10.4c; so they make the summit of the earth resound with their roars. *víśvam* (and) *vánāni uśádhak* : *uśádhak* (from *uśa*, adjective from *vaś* 'to desire', and *dhak* from *dah*) 'greedily burning'; cf. *uśádhak váneṣu* at 3.6.7c; 3.34.3c.

(3) *prā́cī'no yajñā́ḥ*: cf. *prá'ñcam kṛṇoti adhvarám* at 1.18.8b. *iditó ná hótā* 'like the Hotṛ who is praised'; *hótā* is to be understood twice, once in the simile and then in the chief clause; 'Agni the Hotṛ, is pleased like the Hotṛ, who is praised'. Hotṛ occupies an important

inviting the Mothers possessed of all lovely gifts, from whom you, the kind one, were born, O youngest god.

(4) Learned men have quickly produced him who belongs to them as their leader at the sacrifice; Agni is placed in the home of the people as the holy, delightful, sweet-tongued lord of their homes.

(5) Agni who has arrived has been seated at the seat of the heroes as our elected leader, high priest and disposer, whom Heaven and Earth glorify and whom, possessed of all lovely gifts, our priest worships.

(6) These men have overpowered all (creatures) with their glories, these, namely, who the manly ones, have skilfully composed a poem, or who, being attentive, may prosper their people (and) well meditate upon this my sacred rite.

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place among the priests and so he was expected to be in a happy mood of mind. See also Potdar, *B.U.J.* Sept. 1946, p. 42. *mātárā* : Heaven and Earth are meant; they are now called *pitárā*, now *mātárā*, though the latter sometimes refers to the Araṇis, especially in the context of Agni; cf. *pitróḥ* at 6.6 above. Mark the change from the 3rd person in *ab* to the 2nd in *cd*.

(4) *rathirám* goes with *adhvaré*: Agni is called *rathī́r adhvárā'ṇām* at 1.44.2*b* and 8.11.2*c*; also see *rathyàm adhvárā'ṇām* at 6.7.2c. *yá eṣām* (i. e. *mā'nuṣāṇām*) in *b* is to be taken as a relative clause with *asti* supplied, going with *rathirám* in *a*; cf. *vayám té te indra* at 30.4 below. *c* : cf. 2.1.8*ab*. *d* is identical with 4.6.5*b*.

(5) *váhniḥ* and *brahmā'* ('leading and all-knowing priest') are used of Agni, while *hotā* in *d* is the human priest. *nṛṣádana* 'seat of heroes' is the sacrificial yard where brave men and gods sit together; cf. 97.1*ab* below.

(6) *viśvam*, i. e. *jánam*; cf. 8.19.14.*cd*. *ā' atiranta* 'excelled, overpowered'; *prá tiránta* 'advanced, multiplied'. *eté* in *a* refers both to the poets in *b* and their patrons in *cd*. For *viśaḥ prá tiránta* cf. *vṛjánam prá tirāte* at 61.4*d* and *bándhum prá tirante* at 67.9*c* below. *śróṣamāṇāḥ* goes with *ye* and has *mántram* as its object; elsewhere the participle is used of a deity listening to a singer's hymn. *ṛtásya*, i.e. of the sacrifice, which is a symbol of Ṛta. *vā* connects *yé* (*kaváyaḥ*) in b on the one hand and *ye* (*sūráyaḥ*) in *cd* on the other. For the position of *vā* only in the first sentence, cf. 2.5.3*ab*; 6.13.4*c*.

(7) Now do we, Vasiṣṭhas, pray to you, O Agni, who are the lord of treasures, O son of strength. You have brought nourishing food both to the singers and their patrons. Do you protect us always (O gods), with your blessings for ever.

8

(1) The noble king whose face is fed with ghee, is enkindled with salutations; men with inspiration pray to him with offerings. Ágni is kindled in front of, i. e. at the break of, the Dawns.

(2) This indeed is that Agni, who is known as a very great active and delightful invoking priest of men. Spreading himself over

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(7) *stotṛ'bhyaḥ maghávadbhyaḥ* 'Poets and patrons' as in v. 6 bcd; cf. *sūri'n-jaritṛ'n* at 3.8*d* above and note on 12.2*d* below. *ānaṭ* from *naś* 'to bring, offer'; cf. 90.2 below and 6.1.9; 13.4; 15.11.

8

(1) Construe b with either *a* or c. *aryáḥ* nom. s. *sabā'dhaḥ*: The word is generally associated with plural forms, but sometimes also with singular ones as at 53.1 and 61.6 below. *bā'dh* or *bādhá* seems to mean 'inner pressure, inspiration' and the like; so that we may assume two different forms of the word namely *sabā'dh* and *sabā'dha* (with irr. accent). The word appears also once in a third form sabā'dhas at 5.10.6b (though *bādhas* is not independently found). See on *purudaṁsā* at 73.1 below. Generally, however, the word *sabā'dhaḥ* is taken as an adverb meaning 'inspiringly'. c: supply *agním*. *agre uṣā́sām*: cf. 9.3*c* (note) below. *aśoci* (pass. aor. 3s.): cf. 67.2*a* below; the root *śuc* is sometimes used as a transitive one as at 1.97.1c; 3.13.6c; 4.2.17c (*s'ucánto agním*); see on *aroci* at 10.2*a* below; perhaps, both these forms are used in an active sense.

(2) c: *ví akaḥ*: 'distributed variously'; cf. *bhānúm ví dadhe purutrā'* at 3.61.7*d* and *ví yé te agne bhejiré ánīkam* at 1.9*a* above; also cf. *sthaśo' jánmāni savitā' vi-ā'-akaḥ* at 2.38.8*d*. Geldner construes *ví* with *sasṛjānáḥ* in view of *10.31.9d*. The form *sasṛjānáḥ* may be construed either as active or as passive one. *kṛṣṇápaviḥ*: *paví* is the tyre or the rim of a wheel; here secondarily it means the track of a

the earth, he has distributed his light; he whose wheel-track is black has grown great through plants.

(3) With which sweet will would you brighten up our hymn and which sweet will may you direct towards us, being praised, O Agni? When shall we be the winners and masters of good and unassailable riches, O liberal god?

(4) This Agni of the Bharatas is heard far and wide as a great luminary, since he shines like the sun. The refulgent heavenly guest, who overpowered Pūru in the battles, has shone.

(5) May there be many offerings (poured) in you; may you be gracious with all your faces. You are heard as praised (in the past) and (still) being praised, O Agni; increase yourself in person, O noble-born god.

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wheel. See note on 3.2 above; Agni is also called *kṛṣṇájaṁhas* at 1.141.7, where too *jaṁhas* (lit. a thigh, a leg) secondarily means 'a track, a pathway'. *d* : cf. 3.5. 8*a*; 5.8.7c.

(3) *ka'yā*, i.e. *svadháyā*; cf. 4.13.5*c*; Agni is supposed to have many manifestations of his sweet will (*svadhā'*) but only the favourable one is meant here. *ví vasaḥ suvṛktím* : The form *vasaḥ* is a difficulty; it may either mean 'illuminate' or 'abide by' (i.e. *vas* 'to shine' or *vas* 'to dwell'). In either case the preposition *ví* must signify 'augmentation' rather than 'opposition'. 'By which sweet-will will you multiply your visits to our hymn?'. In the context of Agni however, the preposition *ví* suggests a verb meaning 'shine'; so 'By which sweet will will you brightly illuminate (and reward) our hymn?' *ví vas* 'to shine brightly' is found used with an object at 79.1*a*; (*pathyā'ḥ ví āvaḥ*) below; also cf. *dóṣāvastar* at 15.15 below. *rāyó vantā'raḥ* : cf. 3.30.18c.

(4) *prá-pra* : Repetition suggests greater force, as at 6.3*a* above. *bharatásya* : cf. 5.11.1; 6.16.4; Agni is called *bhārata* at 2.7.15; 4.25.4; 6.16.19, 45. *bṛhád bhā'ḥ* (neu. s.); the word here stands in apposition to *agníḥ*; to *tvā* (from a) at 1.45.8; to *vṛṣaṇaḥ* (from c) at 8.23.11 and to *agníḥ* (supplied from b) at 4.5.1 as the subject of *úpa stabhāyat* in *d*. *pūrúm* : Even here the word seems to signify a man in general (see on 5.3 above), or as an antagonist of the Bharatas as at 18.13 below.

(5) *tanvàm vardhasva* : cf. 10.98.10*c*. The root *vṛdh* in the Atmane Pada is sometimes used as a transitive one, (cf. 7.5c above), but mostly in a reflective sense, thus with a word *tanvàm* etc.

(6) Let this hymn be produced for Agni to be a doubly strong winner of a hundred and a collector of a thousand gifts and which may be a bringer of bliss to the singers and to his trusted friend, as also a glorious destroyer of diseases and demons (for them).

(7) = 7.7.

9

(1) The lover of the Dawns is awakened from their bosom; the wisest delightful purifier, the invoking priest, upholds the banner of both the creatures, (carrying) oblations among the gods and wealth among pious men.

(2) He is possessed of great insight, who, in spite of the (closed) doors of the Paṇis, has purified our hymn so as to make it feed many.

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(6) *sáṁsahasram vácaḥ* is a hymn which collects a thousand gifts. *śatasā'ḥ, dvibárhāḥ* and *rakṣohā'* are masculine forms used with the neuter noun *vácaḥ*. Sāyaṇa takes the first two as adjectives of the poet himself making him the subject of *janiṣiṣṭa* which does not seem to be right, particularly in view of the preposition *ud*. c : the same is said of the *kā'myam rā'dhaḥ* of Savitṛ at 2.38.11 c.

9

(1) Agni as identified with the sun is meant by the words *uṣásām jāráḥ*. *uṣásām* is to be construed with both *jāráḥ* (cf. 10.1 below) and *upásthāt* (cf. 63.3*a* below). *ketúm dádhāti* 'upholds the banner for both, i. e. is prepared to work for and defend them; for *ketúm dhā* in this sense, cf. 30.3*b*; 34.6 below; also 8.96.4*c* and Av. 6.103.3*ab*. *d* explains how Agni helps or protects both kinds of creatures, namely gods and men. *ubháyasya jantoḥ* : cf. *ubhé jánmanī* at 1.141.11*c*; 8.52.7*b*; *ubháyā jánma* at 2.6.7*ab* and *vibhū'san ubháyān* at 6.15.9*a*.

(2) *cd* is an independent clause as seen from the accent of *dadṛśe*; so supply an appropriate verb in b or take *punānáḥ* as standing for a finite verb. In *ab*, *sá sukrátuḥ* (*asti*) is the chief sentence. *vi' dúraḥ* 'in spite of the (closed) doors of the Paṇis, i. e. even when the Paṇis are not willing to help us'; cf. *ví dúro* 'in spite of the closed doors'

He has manifested himself across the darkness of the nights as the delightful invoking priest of the people, being fond of their homes.

(3) The wise unfettered brilliant poet is our friend of amiable company and a kind guest. Possessed of beautiful light he shines in front of, i.e. at the break of, the Dawns; the child of the Waters has entered the motherly plants.

(4) That Jātavedas who is fit to be praised among the human generations, has shone when he visits the sacrificial assemblies. The cows have arisen in response to the kindled Agni, who shines brightly with a lovely looking lustre.

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i. e. in spite of any obstacles' at 6.30.5*ab* (see note at *B.U.J.* Sept. 1942, p. 56); 6.35.5*b*; see also expressions like *yé ví paṇī'n ádāśan* 'who gave gifts to you in spite of the Paṇis' at 19.9*c* below; *aúrṇoḥ dúraḥ ví dṛḍhā'* 'you flung open the gates in spite of strong (defences)' at 6.17.6*c*; *járethām asmád ví paṇér manīṣā'm* at 3.58.2*c*. *b* : *arkám punānáḥ* : cf. 4.1*b* above (and note); *purubhójasam* is predicative adjective. *d* : cf. 1.94.7*c*; 2.2.8*ab*; 3.27.13*b*; 6.10.4*cd*; 6.48.6*c*; 8.74.5*ab*; also cf. 6.65.1*cd* (said of Uṣas). *rā'myā* or *rāmī'* (from *ram* 'to rest') means night. For the restful atmosphere of the night cf. 2.38.2–8; 10.127.4-5.

(3) *áditi* is used as an adjective of Agni even at 1.94.15 and 8.19.14*a*. He is called *vivásvān* only here. *susaṁsád*: (*saṁsád*, from *sad*, is company, association; cf. 4.3*a* above and 54.3*a* below). This same epithet is used of Soma at 9.68.8*a*. *śiváḥ átithiḥ*: cf. 5.1.8*b*. *uṣásām bhāti ágre* : see 8.1*d* above and 10.1.1*a*; 10.8.4*a*; 10.45.5*d*. *d* : *apā'm gárbhaḥ* is the Mâdhyamika Agni or Apām Napāt. *prasva'ḥ* (accu. pl. of *prasū'*) *ā'viveśa* : The fire in the mid-region has entered the plants to be regenerated as the terrestrial fire, in the manner as described at 3.9.2, i. e. through the rain water, which enters the plants as their sap; cf. also 1.95.10*d*; 1.98.1*b*; 2.35.9*ab*; 3.5.8*ab*.

(4) *samanagā'ḥ* : *sámana* is a place of gathering, here a sacrificial gathering, as at 2.16.7*a*; 9.97.47*d*. The word sometimes signifies a battle-field as at 6.75.5*b* and Agni is described as a front-rank leader in battles at 8.84.8*b*; yet this meaning (cf. Sāyaṇa and Geldner) does not seem to be intended here, since this hymn is not war-like in its tone, but rather sacrificial. *práti budhanta* : 'awake and greet', the same as *práti jarante* at 5.80.1*d*; also cf. 73.3*d*; 78.5*ab* and 81. 3*ab* below.

(5) Undertake the duties of a messenger, O Agni,—do not harm us—towards the gods, (being sent) by this band of hymn-composers. *Do* worship Sarasvatī, Maruts, Aśvinā, Āpaḥ and all the gods, *for* the sake of a bestowal of gifts.

(6) Vasiṣṭha has kindled you, O Agni; you have killed Jarūtha. Worship Purandhi for the sake of wealth. Sing the many Nīthas, O Jātavedas. Do you protect us (O gods), with your blessings for ever.

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(5) *yāhi dūtyám*: cf. 7.1c above; 10.2cd and 11.2*ab* below and 1.12.4*b*; 1.44.12*b*; 1.74.7*c*; *mā' riṣaṇyaḥ* is parenthetical and occurs often in the middle of another sentence as at 2.11.1*a*; 10.22.15*b*; *mā' riṣaṇyata* at 8.1.1*b*; 8.20.1*a*. *gaṇéna*: The band of poets and priests is meant here as at 5.1.3*a*; 6.56.5*ab*; also see *brahmakṛ'taḥ imé* at 32.2. below. At 3.32.2 the Maruts are called *brahmakṛ't gaṇá* of Indra. The Tṛtīyā is *hetvarthe*: 'owing to the band of singers, i. e. being urged by them'.

(6) Supply *jarate* (cf. c and 8.2.16) in *a* or take the participle as standing for a finite verb. For Jarūtha see note on 1.7*b* above. *yákṣi*: A present tense form of *yaj* (2*s.*) conveying the sense of immediate future. Púrandhi is the presiding deity of liberality, abundance etc.; cf. 36.8 and 39.4 below. *puruṇīthā' jarasva*: *puruṇī'thā* (accu. pl.) 'many Nītha kind of songs' (kd. cd.). *jarasva* from *jṛ* 'to sing'. When well fed with ghee, fuel or Soma, Agni is said to be shining and singing well at 72.4d below and 1.94.14*b*; 10.69.1d. The crackling sound of Agni's flames is conceived as his singing; cf. also 1.59.7*d*; 3.3.7*a*; 5.15.4*c*; 10.91.1*a*; 10.118.5*a* where Agni is said to be singing. At 10.69.7 Agni is called *śatánītha* 'versed in a hundred Nīthas'. On the other hand, 4.3.16*b* describes how Nīthas are sung to Agni along with the other kind of songs and at 3.12.5 singers knowing the Nīthas (*nīthāvído jaritā'raḥ* are said to be praising Agni and Indra. This means that Agni *is himself* expert in singing the Nīthas and likes his bards to sing them to him. At 1.59.7*d puruṇīthé* refers probably to a worshipper of Agni who was well versed in many Nīthas. For *nītha* cf. 26.2*b* below.

10

(1) Repeatedly shining, blazing and flaming, Agni has assumed extensive lustre like the lover of the Uṣas. The pure golden Bull shines well with his refulgence; inspiring our eager hymns he has awakened them.

(2) He has shone like the sun at the flash of the Dawns, furthering the sacrifice as do the priests their hymn. The divine Agni, knowing all creatures, quickly (runs) to and fro as our most persuasive and god-devoted messenger.

10

(1) *uṣó* is gen. s. of *uṣ* (for this base cf. *uṣó vibhātī'ḥ* at 3.6.7b; *uṣáuṣo ágram* at 10.8.4a) which is the same as Uṣas. For the same expression, i. e. *uṣó ná jāráḥ* cf. 1.69.1 and 9. Here Agni is compared with the lover of Uṣas, i. e. the sun; at 9.1 above he is identified with him. *pā'jo aśret*: *śri* is used as a trans. root as against *ví śri* (Paras.) at 3.4a above and 78.1 below (Atm.) where it is intransitive. Usually, however, the root is transitive (even in the Atmane Pada) with *jyótis*, *bhānu'm* and the like as the object. Cf. 38.1; 45.3; 62.1; 72.4; 76.1 below, and 3.14.1d; 4.6.2c. *uśatī'r dhi'yaḥ*: cf. *uśatī'm manīṣā'm ajīgaḥ* at 6.47.3b; *uśatī'r matáyaḥ* at 10.43.1b. *dhíyo hinvānáḥ*: cf. 10.139.5d; also *dhíyo hinvānā'ḥ (manīṣí'ṇaḥ)* at 2.21.5b.

(2) *vástor uṣásām*: (*vástu* from *vas* 'to shine' means 'break, flash') *vástoḥ* is an adverbial genitive used in a temporal sense; cf. 1.79.6b; also *ékasyāḥ vástoḥ* at 1.116.21a and *doṣā' vástoḥ* at 1.6 above. *aroci* is 3 s. pass. Aor. of *ruc* 'to brighten up'; cf. 77.2 (said of Uṣas) below. The root is rarely used as a trans. one as at 4.7.1c and 10.45.8b or the form is without a passive sense like the past pass. pt. from intransitive roots. See on *aśoci* at 8.1 above. *tanvānā'ḥ* expresses the common property in the simile, but agrees with the Upamāna *uśíjaḥ* and not with the Upameya *agníḥ*. The comparison is between Agni helping the sacrifice (*yajñám*) and the priests producing their hymn (*mánma*). Agni is said to be *yajñám tanvānáḥ* with the help of gods and men at 3.3.6ab. *jánmāni vidvā'n*: see on 9.1c above. In c supply *dravat* (without accent) after the prepositions *ā'* and *ví*: Agni runs as a messenger towards and away from the creatures, i. e. gods and men. Agni is called *mitádru* at 7.1 above; also cf. *sá dudravat svā'hutaḥ* at 16.2 below and *prá dūtó ádravat* at 8.101.3. *dravát* in d is an adverbial form as the accent shows. It means 'quickly' and occurs also at 1.2.5; 3.35.2; 6.45.32; 8.5.7 etc. Mark the Anuprāsa in d. *vániṣṭhaḥ* 'best winner'; cf. 18.1d below.

(3) The hymns and the god-seeking prayers go to Agni begging wealth (from him), who is possessed of a lovely appearance, a beautiful front and a charming gait and who is a messenger of men carrying their oblations (to the gods).

(4) Bring hereward to us, O Agni, Indra together with the Vasus, the great Rudra with the Rudras, Aditi possessed of all lovely gifts with the Ādityas and the all-beloved Bṛhaspati with his divine singers, the Ṛkvans.

(5) The zealous priests (pray) to the youngest, delightful, invoking priest; the people pray to Agni at their sacrifices, for he became the ruler of the treasures (and) an ever-active envoy for worshipping the gods.

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(3) *drā́viṇam bhikṣamāṇā́ḥ*: cf. *drā́viṇam icchámānāḥ manīṣā́ḥ* at 4.41.9b; also 3.61.6d; *svā́ñcam* (from su ac) 'beautifully moving'; cf. 6.15.10a. *d* : cf. 6.15.4d.

(4) The three classes of divinity-groups, i. e. Vasus, Rudras and Ādityas, are mentioned here. See on 5.9 above. The Ṛkvans, who are associated with Bṛhaspati even at 10.14.3b, appear to be his divine followers; they are, however, associated with Viṣṇu at 1.155.6 and with Soma at 9.111.1. Here the Vasus are mentioned with Indra.

(5) *kṣápāvān rayīṇā́m*: the word *kṣápāvān* occurs in five places in the Ṛgveda out of which it is used of Agni at three (1.70.5; 7.10.5; 8.71.2); and of Indra (10.29.1) and Parjanya (3.55.17) once each. The context of *kṣapā́* 'the night' is nowhere very suitable among these, while words suggesting 'lordship' in general are found by its side in each of them. It is therefore possible that the word originally meant 'lord of the nights' (*kṣapā́-vān*, as the Pada Pāṭha separates everywhere) in relation with Agni (who shines both by day and night and rules during the blinkings of the night as said at 8.19.31; also see on 9.2d above) and then in course of time, already in the Ṛgveda, meant 'lord' in general. Oldenberg (Noten I, p. 72) suggests that the word is really *kṣá-pā́van* (*kṣá* = *kṣám*; *pāvan* from *pā* 'to protect'), but declined as if it were *kṣá-pāvat*. Yet the Ṛgveda does not seem to contain a word meaning 'lord of the earth' (as against 'lord of men or cows') used in the general sense of 'a lord' as in Classical Sanskrit. *yajáthāya*: This dative is almost everywhere in the Rv. used in the sense of the infinitive *yájadhyai*; it is also accompanied by the accusative *devā́n* in some places as here and at 3.17.1d; 5.1.2a. We might compare the similar use of *pītáye*, in place of *pā́tave*, with *mádhu* by its side at 8.33.13; 8.97.8 and with *ándhāṁsi* at 59.5 below.

11

(1) You are great (and) a beacon of the sacrifice; the immortals do not enjoy without you. Come hereward with all the gods in the same chariot; be seated down here as our foremost inviting priest, O Agni.

(2) Men with offerings always request you, the active one, for the duties of a messenger. The days become auspicious ones for him on whose grass-seat you are seated with the gods, O Agni.

(3) Treasures disclose themselves in you, thrice a night, for the worshipping mortal. Do worship the gods here, like Manu, O Agni; be our messenger and a defender from imprecations.

11

(1) *mahā́'n asi* : The clause is probably to be construed as an independent one as at 1.36.9*a*, 12*d*; 1.94.5c (here Agni is similarly called *uṣásaḥ praketáḥ*); 4.9.1*a*. *adhvarásya praketáḥ* 'beacon, harbinger of the sacrifice'. At 10.104.6*d* Indra too is so described. *praketá* is from the same root as *ketú*, i.e., from cit to know (trans.), or 'to distinguish oneself as, to appear as' (intransitive), and has a similar meaning. Thus Agni is also *uṣásaḥ ketúḥ* (5.5 above), *uṣásaḥ praketáḥ* (1.94.5; 1.113.1) and *adhvarásya ketúḥ* (3.10.4; 3.29.5). Agni holds the *ketú* of *ubháyasya jantóḥ* (9.1 above), while Vasiṣṭha is *praketáḥ ubháyasya pravidvā́'n* (33.12 below). But *praketá* has an additional meaning of 'inner light, superior knowledge' at 33.9 below; 2.17.7; 3.30.1; 10.7.1 and of 'an indication, sign' etc., at 10.129.2. *kéta* again is from the same root, but has a specialised meaning of 'will, desire, intention' as at 18.25c below and 2.38.5d among others. *b* : cf. 1.59.1*b*.

(2) d : Mark the repetition in áhāni and sudínā; cf. 30.3a below and 10.39.12*d* for the expression and also cf. 18.21*d* below and 4.4.6*c*, 7*d*; and *sudinatvé* or *sudinatvám áhnām* at 88.4*c* below and 2.21.6*d*.

(3) *tríś cid aktóh* : *aktú* here secondarily stands for the whole day and the reference may be to the three Savanas as Sāyaṇa explains; cf. *trír áhnaḥ* at 1.116.19; *trír ā diváh* at 1.142.3; even *vásūni pracikituh* is to be understood figuratively :—'Your greatness, your capacity to give ample riches becomes manifest to men at these Savanas'; cf. 6.7 above and 12.3c below. *manuṣvát* : cf. 5.21.1 and note on 2.3c above. *abhiśasti-pā́'van* (from *pā* 'to defend') : cf. 13.2c below; he is also called *abhiśasti-cā́'tanaḥ* at 3.3.6.

(4) Agni is the lord of the great sacrifice, Agni of every well *prepared offering*. For the gods have willingly resorted to his wisdom; and then did the gods establish him as their carrier of oblations.

(5) Do bring the gods for the feast of offerings, O Agni; may they, among whom Indra is the eldest, rejoice here. Place this sacrifice among the gods in Heaven. Do you protect us (O gods), with your blessings for ever.

12

(1) With a great prayer have we resorted to the youngest Agni, who has shone being well kindled in his own home, who has his lovely *light spreading between the two broad worlds, who is well fed and who* shoots forward in every direction.

(2) That Jātavedas Agni who has overpowered all evils by his greatness, is praised in his own home. May he protect us, the singers as well as our patrons, from evil and censure.

(3) You are Varuṇa and Mitra, O Agni; Vasiṣṭhas glorify you with their hymns. May treasures be easy of acquisition in you. Do you protect us (O gods), with your blessings for ever.

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(4) c : cf. 5.6b above and also 1.68.3a; 6.16.8bc. d : cf. 17.6 below and 3.17.4cd; 3.29.7cd; 10.46.10a.

(5) *havir-ádyāya* : cf. 5.1.11d; 5.4.4d. b : *índrajyeṣṭhāsaḥ* i. e. *devā'ḥ* : cf. 8.63.12d; 10.66.1d; 10.70.4d. c : *yajñám dhehi* : cf. 3.1.22ab; 3.21.1a; 3.28.5cd.

12

(1) *mahā' námasā* : cf. 6.52.17b; *mahā' girā'* 2.24.1b; 8.46.14b. *ródasī antár urvī'* : cf. 2.3b above and 10.45.4cd; *viśvátaḥ pratyáñcam* : cf. 1.144.7c; 2.10.5a; 10.79.5d.

(2) b : = 6.12.4b. d : Singers and patrons are similarly mentioned together for divine favours: cf. 3.8d; 7.7c above; 78.5b below and 1.136.7d; 1.141.13c; 2.4.9d; 5.86.6cd; 6.4.8c; 8.13.12bc; 10.22.15c; 10.115.5c and 9c.

(3) Agni is the all pervading *supreme principle of* whom the different gods are but different aspects; cf. the well known stanza 1.164.46 and 2.1.3–6; 5.3.1abd; 8.58.2. *suṣaṇanā'ni* : *sananá* from *san* 'to win'; cf. *suṣáṇā dhánāni* at 1.42.6c.

13

(1) Bring your hymn and prayer to Agni who illuminates all, supports the hymn and kills the demons. Being pleased, do I bring (it), like the offering on the sacred grass, to Vaiśvānara, the controller of prayers.

(2) Shining with your light you fully filled both the worlds, (even) while you were being born, O Agni. You freed the gods from the imprecation by your greatness, O Jātavedas Vaiśvānara.

(3) Since you have carefully observed all creatures as soon as you were born, as an active and ever-moving cow-boy does his cattle, do find out for our hymn a path (to success), O Vaiśvānara. Do you protect us (O gods), with your blessings, for ever.

13

(1) *viśva-śúce* 'all-illuminating'; cf. *viśva-bhrā'j sū'ryaḥ* at 10.170.3. *śuc* is sometimes used as a transitive root; cf. on 8.1 above. *asuraghné* : *ásura* in the sense of a demon is rather rare in the Ṛgveda; cf. 99.5d below. We get it also at 8.96.9c (*ásurā adevā'ḥ*); 10.53.4b (*ásurān abhí devā' ásāma*); 10.157.4 (*hatvā'ya devā' ásurān yádā áyan*). In this sense of the word even Indra (6.22.4) and Sūrya (10.170.2) are called *asurahán*. Otherwise, Agni himself is called *ásura* at 6.1*a* above, and the epithet is very often used of Varuṇa and sometimes also of other gods. In c supply *mánma dhītím* as the object of *bháre*; *havír barhíṣi* is the Upamāna which is Prakṛta and so *na* has the sense of a conjunctive particle. For similar use of a simile cf. 36. 2*ab* below and 5.12.1bcd; also see above 4.1b. *yátaye matīnā'm* : cf. *úd u no yaṁsate dhíyam* at 1.143.7*d*; also *údyantā gíro* (*índraḥ*) at 1.178.3*d* and 1.190.3*ab*.

(2) *c* : cf. *abhiśastipā'vā* at 11.3*d* above.

(3) For *a* cf. 10.45.4cd. For the simile in b cf. 1.144.6*ab*; 5.31.1c; 6.19.3cd. *ví ákhyaḥ* is the common property in the simile. c : *gātúm vid* 'to find out a path; i. e. the one which leads to success; cf. 4.4.6b; 9.96.10*d*; 10.30.1*a*; 10.122.2c.

14

(1) Being full of reverence, let us offer worship to the divine Agni Jātavedas, who is possessed of a bright flame, with fuel, with invocations to the gods, and with oblations.

(2) Let us serve you with fuel, O Agni; let us offer to you with a good praise, O holy one. Let us do so with ghee, O inviting priest of the sacrifice and with an offering, O god with an auspicious flame.

(3) Accepting our Vaṣaṭ call do come, O Agni, to this invocation to the gods, together with the gods. May we be the givers of offerings to you, the god. Do you protect us (O gods), with your blessings for ever.

15

(1) Pour the offering in the mouth for the sake of the liberal (*god*), *who deserves to be* honoured and is our nearest relative.

14

(1) Mark the structural balance maintained in the first three Pādas by the introduction of a pair of an instrumental and a dative form in each (*the shorter one preceding the longer one*). *The fourth pair too*, was intended, but the needs of the metre (Bṛhatī) prevented its use and so we get the adjective *namasvíno* instead of the expected *námobhiḥ*.

(2) Here too, *vayám* is repeated at the beginning of each Pāda and one vocative is employed in each, together with one 'means' of worship.

(3) *devá h ū t i m* 'invocation to the gods', i. e. a sacrifice; *cf.* *devahū'ya* at 85.2 below. b : Agni is fond of Vásaṭ-kṛti; cf. 15.6 below and 1.31.5c; 10.115.9d. c is the same as 17.7*a* below, but *túbhyam* is substituted by *té te* there.

15

(1) *u p a s á d y a* 'fit to be waited upon'; *úpa sad* means 'sit near for worshipping'; cf. 1.65.2; 3.14.5; 5.8.4; also *námasā upasádyaḥ* (Bṛhaspati at 2.23.13; Mitra at 3.59.5). *ā s y á* is the actual sacrificial fire which is made their mouth by the gods; cf. 6.7.1*d and note; also cf.* 102.3*a* below. Adjectives in *a* and the clause c refer to Agni, the deity. See a similar distinction between the sacrificial fire (conceived as the mouth of the deity) and the deity at 1.75.1; 5.2.1; 5.6.9. *á'p y a m* means both 'relative' and 'relationship'; cf. 32.19c; 83.1*a* below and 3.2.6c; 32.19c; also *n é d i ṣ ṭ h a m ā p i m* at 8.60.10cd.

(2) He—who has sat down by the side of the five people, in every home (of his), as the youthful and wise lord of their houses;

(3) May that Agni protect our household property from everywhere and save us from a calamity.

(4) Let me produce a new hymn for Agni, who is the Hawk of the heaven; will he surely win riches for us ?

(5–6) *May that Agni, the best worshipper and carrier of oblations,* whose glorious lustres while he shines in the forefront *of the* sacrifice, are enviable to look at, like the wealth of a man who is (also) blessed with a son, enjoy this offering brought with the exclamation Vaṣaṭ and accept our hymns.

(7) We set you down, O associable lord of men, you who are refulgent, O god, and followed by heroic men, O well fed Agni.

(2–3) Construe the two stanzas together. *abhí* is to be construed with *the noun in the accusative case; the expression (páñca* or *víśvāḥ) carṣaṇí'r abhí* occurs at 1.86.5b; 4.7.4b; 5.23.1c; 5.86.2c; 9.101.9c. *dáme-dame* : The home of Agni, i. e. fire-place is meant; see on 1.2 above. So we often get the expression *své dáme* in connection with Agni; *at* 1.19*d above dáme is contrasted with váne* which is *another* resort of Agni as Wild Fire. *amā'tyam védaḥ* : *amā'* is an adverb meaning 'at home, what is just with us' etc. It is contrasted with *áraṇye* at 6.24.10 and with *ádhvan* at 6.51.15. At 2.38.6*b amā'* means '*homewards*'. *amā'tyam* thus means 'household, our own'.

(4) *diváḥ śyenā'ya* : Agni as identified with the sun is so called here; cf. 63.5*b* below and 5.45.9c. At 10.92.6, however, the Maruts are called *diváḥ śyenā'saḥ*.

(5) *spārhā'ḥ śríyaḥ* : cf. 72.1*d* (of Aśvinā) below and also 2.1.12b. b : The combination of wealth and progeny is rare and hence lovely to look at. *ágre yajñásya* : Because Agni is *puróhitaḥ*. At 2.3.2d Agni is said to be at the head of the sacrifice (*mūrdhán yajñásya*).

(6) Construe vv. 5 and 6 (like 2 and 3) *together; they form* a syntactical unit.

(7) In this stanza a vocative and an accusative, both referring to Agni, are used in each Pāda as a stylistic device. See on 14.1 and 2 above. *nakṣya* (from *nakṣ*) '*fit to be clung to*'; cf. 37.7*b* below and 8.60.10*cd* (*tvā'm nákṣāmahe*).

14

(1) Being full of reverence, let us offer worship to the divine Agni Jātavedas, who is possessed of a bright flame, with fuel, with invocations to the gods, and with oblations.

(2) Let us serve you with fuel, O Agni; let us offer to you with a good praise, O holy one. Let us do so with ghee, O inviting priest of the sacrifice and with an offering, O god with an auspicious flame.

(3) Accepting our Vaṣaṭ call do come, O Agni, to this invocation to the gods, together with the gods. May we be the givers of offerings to you, the god. Do you protect us (O gods), with your blessings for ever.

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(1) Pour the offering in the mouth for the sake of the liberal (god), who deserves to be honoured and is our nearest relative.

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(1) Mark the structural balance maintained in the first three Pādas by the introduction of a pair of an instrumental and a dative form in each (the shorter one preceding the longer one). The fourth pair too, was intended, but the needs of the metre (Bṛhatī) prevented its use and so we get the adjective *namasvinо* instead of the expected *námobhiḥ*.

(2) Here too, *vayám* is repeated at the beginning of each Pāda and one vocative is employed in each, together with one 'means' of worship.

(3) *deváhūtim* 'invocation to the gods', i. e. a sacrifice; *cf.* *devahū'ya* at 85.2 below. *b* : Agni is fond of Vásaṭ-kṛti; cf. 15.6 below and 1.31.5*c*; 10.115.9*d*. *c* is the same as 17.7*a* below, but *túbhyam* is substituted by *té te* there.

15

(1) *upasádya* 'fit to be waited upon'; *úpa sad* means 'sit near for worshipping'; cf. 1.65.2; 3.14.5; 5.8.4; also *námasā upasádyaḥ* (Bṛhaspati at 2.23.13; Mitra at 3.59.5). *āsyà* is the actual sacrificial fire which is made their mouth by the gods; cf. 6.7.1*d* and note; also cf. 102.3*a* below. Adjectives in *a* and the clause *c* refer to Agni, the deity. See a similar distinction between the sacrificial fire (conceived as the mouth of the deity) and the deity at 1.75.1; 5.2.1; 5.6 9. *ā'pyam* means both 'relative' and 'relationship'; cf. 32.19*c*; 83.1*a* below and 3.2.6*c*; 32.19*c*; also *nédiṣṭham āpím* at 8.60.10*cd*.

(2) He—who has sat down by the side of the five people, in every home (of his), as the youthful and wise lord of their houses;

(3) May that Agni protect our household property from everywhere and save us from a calamity.

(4) Let me produce a new hymn for Agni, who is the Hawk of the heaven; will he surely win riches for us?

(5–6) May that Agni, the best worshipper and carrier of oblations, whose glorious lustres while he shines in the forefront of the sacrifice, are enviable to look at, like the wealth of a man who is (also) blessed with a son, enjoy this offering brought with the exclamation Vaṣaṭ and accept our hymns.

(7) We set you down, O associable lord of men, you who are refulgent, O god, and followed by heroic men, O well fed Agni.

(2-3) Construe the two stanzas together. *abhí* is to be construed with the noun in the accusative case; the expression (*páñca* or *víśvāḥ*) *carṣaṇī'r abhí* occurs at 1.86.5*b*; 4.7.4*b*; 5.23.1*c*; 5.86.2*c*; 9.101.9*c*. *dáme-dame*: The home of Agni, i. e. fire-place is meant; see on 1.2 above. So we often get the expression *své dáme* in connection with Agni; at 1.19*d* above *dáme* is contrasted with *váne* which is another resort of Agni as Wild Fire. *amā'tyam védaḥ*: *amā'* is an adverb meaning 'at home, what is just with us' etc. It is contrasted with *áraṇye* at 6.24.10 and with *ádhvan* at 6.51.15. At 2.38.6*b* *amā'* means 'homewards'. *amā'tyam* thus means 'household; our own'.

(4) *diváḥ śyenā'ya*: Agni as identified with the sun is so called here; cf. 63.5*b* below and 5.45.9*c*. At 10.92.6, however, the Maruts are called *diváḥ śyenā'saḥ*.

(5) *spārhā'ḥ śríyaḥ*: cf. 72.1*d* (of Aśvinā) below and also 2.1.12*b*. *b*: The combination of wealth and progeny is rare and hence lovely to look at. *ágre yajñásya*: Because Agni is *puróhitaḥ*. At 2.3.2d Agni is said to be at the head of the sacrifice (*mūrdhán yajñásya*).

(6) Construe vv. 5 and 6 (like 2 and 3) together; they form a syntactical unit.

(7) In this stanza a vocative and an accusative, both referring to Agni, are used in each Pāda as a stylistic device. See on 14.1 and 2 above. *nakṣya* (from *nakṣ*) 'fit to be clung to'; cf. 37.7*b* below and 8.60.10*cd* (*trā'm nákṣāmahe*).

(8) Shine through nights and mornings; through you we are possessed of good fires; (on the other hand), you are possessed of heroic followers (through us), being fond of us.

(9) Manly priests approach you for gain with their hymns; so does the Exhaustless (Speech) associated with a thousand (gifts).

(10) Agni, the immortal, pure, purifying and praiseworthy god of brilliant lustre, chases away the devils.

(11) Such as you are, bring us liberal gifts, O son of strength, being their lord. And may Bhaga give us a choice gift.

(12) You, O Agni, (give) fame accompanied by heroic sons; and may the divine Savitṛ, Bhaga and Diti grant us that same choice gift.

(13) Protect us from danger, O Agni; being ageless, O god, burn down with your most scorching (flames) those that harm us.

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(8) *kṣápaḥ-usráḥ* : Both accusatives of time; cf. *doṣā'-vástoḥ* at 1.6 above and *kṣápa-usrā'ḥ* at 6.52.15d. c : Mark how *asmayúḥ* takes the place of *asmā'bhiḥ* (which is expected in view of b) owing to metre. *For the whole stanza cf.* 8.19.7.

(9) c : *ákṣarā* : cf. 36.7c below and *vā'cam sahásrabharṇasam* at 9.64.25-6; *sahásrākṣarā gaurī'* at 1.164.41. See notes on 1.14 above.

(10) *a* : *rákṣāṁsi* : cf. 1.35.10c; 1.79.12b and 10.87.1ff.

(11) *ī'śānaḥ*, i. e. of *rā'dhāṁsi*; *sahaso yaho* : *yahú* 'active, restless', used in the sense of 'son' in the expression which is equivalent to *sahasaḥ sūno*; cf. among others 8.60.13cd.

(12) *vīrávat yáśaḥ* : 'fame with sons'; cf. 8.23.21c; 8.103.9ab. *Diti* as a goddess only here; cf. Macdonell, V. M. p. 123.

(13) Construe *prati* with *daha* and *riṣataḥ* as the object of it; cf. 1.12.5b; 3.18.1d; 10.87.20cd. *tápiṣṭhaiḥ*, i. e. *bhānúbhiḥ*; cf. *ajárāsaḥ tápiṣṭhāḥ*, i. e. *bhānávaḥ* (cf. 1.143.3) at 10.87.20cd; or better supply *hánmabhiḥ*; s. below 59.8d.

(14) And indeed do become our great metallic wall supporting a *hundred men, for heroes' protection,* being yourself unassailable.

(15) Such as you are, do protect us from a calamity and from the wicked foe, O illuminator of the nights, both by day and at night, O god who are beyond injury.

16

(1) *With this praise do I call Agni, the child of vigour, the dear* wisest messenger favourable to the sacrifice, the immortal envoy of every one.

(2) May he yoke his ruddy and all-supporting (horses); being well fed (with ghee) may he hasten forth (to bring the gods here). (Through him) a sacrifice with a good hymn, owing to good pious work, (is assured) to the gods and the divine bounty to the people.

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(14) *ā'yasī pū'ḥ* is an imaginary metallic wall capable of shielding and supporting the defending people. *śatábhujiḥ* 'one which affords a hundred enjoyments', from *bhuj* to feed. Or better from *bhuj* to encompass (cf. 1.100.14*ab*), thus 'one which affords a hundred enclosures'. Sarasvatī is called an *ā'yasī pū'ḥ* at 95.1*b* below and the Maruts are requested to defend their worshippers with such imaginary walls at 1.166.8*ab*. *nr̥'pītaye* 'protection of heroes, protection in general'; cf. 20.8*d* below; also *narā'm nr̥pātā'* (Indra) at 1.174.10*b* and *nr̥pātā'ro jánānām* at 74.6*b* below.

(15) *dóṣāvastar*: 'O illuminator of nights'; cf. 1.1.7*b*; also 9.2*d* above and note, and *vastā' kṣapā'm* at 3.49.4*c*.

16

(1) *ūrjó nápātam*: see on 17.6 below. *cétiṣṭham aratím* cf. 1.128.8*b*; *víśvasya dūtám*: cf. 4.9.2*c*.

(2) *a*: Supply *átyā* after *aruṣā'* and cf. 4.2.3*ac*; also 42.2*b* below and 1.94.10*a*; 2.10.2*cd*. *suśámī*: Instru. s., 'owing to good work'. The roots *yaj* (or the word *yajñáḥ*) and *śam* are often coordinated as at 1.113.20b; 1.151.7*a* (*śaśamānó yajñaiḥ*); 4.23.2*d* (*śaśamānásya yájyoḥ*); 6.1.9*a*; 6.3.2*a*; 6.52.1*b* (*yajñéna-śámībhiḥ*). *devā́m rā'dhaḥ*: It is the bounty of the gods brought on to men by Agni; cf. 1.73.10*d*; 4.1.10*b*; 10.45.9*d*. In *cd* gods and men are said to be mutually benefited *through the services of Agni.*

(3) The flame of this liberal god has stood up, while he is being fed (with ghee); the ruddy *smokes* (*too*) have (*risen*) up, *reaching up to the skies. Men have kindled the fire together.*

(4) Such as you are, we make you our most famous messenger; bring the gods for a feast. Give us all enjoyments fit for the mortals, O son of strength; (give us) that which we ask of you.

(5) You are the lord of the houses, O Agni; you are our invoking priest at the sacrifice. You are (also) the wise Potṛ priest, O all-beloved god. Worship (the gods), and win (from them) a choice gift (for us).

(6) Bestow a lovely gift on the sacrificer, O wise one; *for you are a giver of lovely gifts. Inspire every priest at our sacrifice and him* (in particular), who *with a good praise is piously active* (*for you*).

(7) May our rich patrons be dear to you, O well fed Agni, who, the liberal ones, being leaders of their people, have donated stalls of cows (to us).

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(3) c : *aruṣā'saḥ* : see on 2.1 above; *divispṛ'śaḥ* : cf. 2.1bc; 3.3c above and 4.6.2*d*; 5.11.3*d*; 5.13.2*b*; 6.2.6*ab*; 10.45.7*cd*; 10.88.1*b*. In c supply *asthuḥ* after *úd*.

(4) *martabhójanā rā'sva* : cf. 45.3d; 81.5cd below, and 1.114.6c. *yát tvā' í'mahe* : cf. 54.1c below; 8.13.5*ab*; also 5.53.13c; 10.36.10*b*.

(5) *hótā-pótā* : cf. 1.94.6*ab*; 4.9.3*bc*; also 2.1.2*a*. d : *véṣi vā'ryam* : see on 17.5 below and compare 10.11.8*cd*; also 3.8.7c (*vyántu vā'ryam*); 6.12.6c (*véṣi rāyó*). *yákṣi-véṣi* are present tense *forms* having the sense of immediate future.

(6) c : *ṛté* : *ṛtá* in similar context means a sacrifice as the emblem of the eternal Ṛta; cf. 7.6d above and 21.5*d*; 39.1*d* below; *also sádane* or *sádanāt ṛtásya* at 36.1*a* and 53.2*b* below. d : This refers to the Hotṛ priest in particular. *dákṣate* : *dakṣ* 'to do proper work or service'; cf. *dakṣā'yyaḥ* 1.2c above and *dakṣā'yyāya dakṣata* at 97.8c below.

(7) *yantā'ro jánānām* : cf. *nṛpātā'ro jánānām* at 74.6 below.

(8) Protect from (the evil spirits) Malice and Censure those patrons, O overpowerer, in whose homes the goddess Iḍā, completely filled (with ghee), takes her seat with ghee in hand. Grant us far-famed protection.

(9) He is a more learned carrier (of oblations) with his pleasing tongue and mouth. Bring wealth to our patrons, O Agni, and sweeten our gift of offerings.

(10) Carry safe over a calamity with your helping powers (as if) with a hundred walls (of protection), O youngest god, those patrons who give their gifts of horses and other things (to priests) with a desire for great fame.

(11) The divine giver of riches desires from us a full shower (of ghee). Pour it out completely or fill it full; immediately then the god may think of your (hymn).

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(8) *ghṛtáhastā iḍā*: cf. *íḍā devī' ghṛtapādī* at 10.70.8*d*; also cf. 8.31.4; this Iḍā is usually associated with two other goddesses, namely, Bhāratī and Sarasvatī in the Āprī hymns. Agni is called her son at 3.29.3*d* and his seat is said to be at *íḍāyās padé* (3.23.4*b*; 3.29.4*a*). *prātá'* (p. pass. pt. of *prā* 'to fill'), i.e. *ghṛténa*. *dīrghaśrút śárma*: cf. *dirghaśrúttamam rā'dhaḥ* at 81.5 below and *dīrghaśravāḥ vā'jaḥ* at 10.23.3*d*.

(9) *ab*: cf. 6.11.2*c* (and note at B. U. J. Sept. 1955, p. 52); 6.16.9*b*. *havyádātim sūdaya*: cf. 1.105.14*c*; 1.142.11*c*; see on 2.2 above.

(10) *áśvyā rā'dhāṁsi dádati*: cf. 5.79.7*c*; also *áśvyā maghā'ni prūcántaḥ* at 67.9*d* below. The rich patrons of the poets giving gifts of cows and horses are meant. Mark the Anuprāsa with *pa* in cd. *partṛ'bhiḥ*: *partṛ'* from *pṛ* 'to help to cross'. For *c* cf. 6.48.10*ab*. *śatám pūrbhiḥ*: cf. 6.48.8*c*; see also on 3.7 above.

(11) *b*: cf. 2.37.1*b*: *āsic* (from *ā sic* 'to pour out') means either 'a shower' of ghee or Soma, or the ladle used for pouring these offerings in the fire; cf. *pūrṇā'ḥ sutā'saḥ* 'full showers of Soma' at 4.37.2*c* for the first and *pā'tram pūrṇám* at 1.82.4*cd*; *ā'pūrṇaḥ kaláśaḥ* at 3.32.15*ab* and *ámatram pūrṇám* at 10.29.7*ab* for the second. *c*: *út sic* is 'to pour out the contents of, empty' etc.; cf. 10.105.10 and *úpa pṛṇ* is 'to fill' the Pātra again with ghee or Soma. Repetition of *vā* suggests the repetition of the act of 'filling and and pouring' the offering. *d*: *ohate*: *ūh*' to think of, to look with favour on, to like etc.'; cf. *naḥ vácaḥ ohase* at 1.30.4*c*; also *tád vo adyá manāmahe yád óhate* at 66.12 below.

(12) The gods have made that wise (Agni) their invoking priest and carrier of the sacrifice. Agni bestows a lovely gift and good physical strength on the liberal person who worships him.

17

(1) Be kindled with a good kindling, O Agni, and let the sacred grass be extensively spread out.

(2) And may the eagerly awaiting doors remain open and do you bring here the gods who are eagerly awaiting.

(3) Approach and worship the gods, O Agni, with an offering; make good sacrifices, O Jātavedas.

(4) May the Jātavedas effect good sacrifices; may he worship the gods and please the immortal ones.

(5) Win all covetable gifts (for us), O wise god; may our expectations be fulfilled today.

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(12) *váhnim akṛṇvata* : 'made him the carrier (of sacrifice)'; cf. 3.11.4c.

17

(1) *suṣamidhā* : see 5.8.7b. *susamidh* is 'a good kindling stick' or 'good kindling'; for the latter cf. *sunir-máthā nírmathitaḥ* and *sunidhā' nīhitaḥ* at 3.29.12ab; also cf. *subúdhā búdhyamānā* Av. 14.2.31. *urviyā'* is adv. (from *uru*) meaning 'widely'. *stṛṇītām* (ipv. 3 s. Atm. of *stṛ*); supply *adhvaryúḥ*; or take the form to be a passive one.

(2) Both the doors and the gods are eager for each other. For similar mutual eagerness of Agni and gods see 6.4.1d; 10.11.3c; of Agni, Pitṛs and the sacrificers, cf. 10.16.12abc.

(3) *devā'n* is also to be construed with *vīhí*; cf. 6.50.2b. *svadhvarā' kṛṇuhi* : see on 6.10.1d ('make good, i. e. effective sacrifices'; arrange so that our sacrifices may be effective') at *B.U.J.* Sept. 1955, p. 51. Mark the Śṛṅkhalā between vv. 3 and 4.

(4) *yákṣat-piprāyat* (aor. and pf. sbj.); cf. 2.6.8ab; 8.39.9cd; 10.2.1ab.

(5) *vámsva*, i. e. for giving them to us; see on 6.15.6d at *B.U.J.* Sept. 1955, p. 58; also cf. 1.140.11d; 8.23.27ab; 8.60.14d. *satyā'*: 'fulfilled'; 'not frustrated'; cf. 8.44.23c; also 1.179.6d; 10.67.11a; 10.116.8d; 10.128.4b.

(6) Those gods indeed have placed you, the son of vigour, (among men) O Agni, as their carrier of oblations.

(7) May we, such as we are, be the givers (of offerings) to you, the god. Being approached for it, bestow on us charming gifts, great as you are.

18

(1) Since even our Fathers obtained all sorts of wealth from you as your singers, O Indra, — in you, indeed all cows yielding

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(6) *a* : see on 11.4*d* above. Construe *ā'* with *dadhire* and cf. 2.2.4b; 3.2.13b; usually the preposition *ní* is used in the sense of 'lay down (Agni)', kindle it, place it in the midst of men etc.' At 8.84.2c both *ní* and *ā'* are used with this root in the same sense. The technical use of the root *ā-dhā* in the sense of 'construct, kindle ceremoniously', is not yet traced in the Ṛgveda. The word *ādhā'na* occurs only once in the Ṛgveda, but that is in the sense of 'fixing properly, arranging' of the press-stones for the extraction of the juice, at 10.94.8b. *ūrjáḥ nápātam* : *sáhasaḥ sūnúḥ*, *sáhasaḥ putráḥ*, *ūrjáḥ putráḥ* are all used of Agni because he is produced by the use of strength required in rubbing the Araṇis. *ūrj* generally means 'nourishing food' and hence, also 'vigour, strength'. Sometimes, Agni is also called *ūrjā'm pátiḥ*, but there the word has its usual sense, namely, 'nourishing food'.

(7) *a* : cf. above 14.3c; also 37.4c below. For *té te* cf. 6.16.27*a*. *maháḥ* is nom. s. of the stem *mahá*; cf. *mahā'ni vratā'ni* at 6.2*d* above; also *iḍényo mahó (agníḥ) árbhāya* at 1.146.5b.

18

This hymn describes in vivid details the Dāśarājña war, which was fought between King Sudās of the Bharatas and the ten confederate kings. The last battle of the war was fought on the banks of the river Paruṣṇī, where the armies of the ten kings were put to utter rout. The battle against Bheda and his followers, the Ajas, the Śigrus and the Yakṣus, where many horses were brought as a tribute to the conqueror, was perhaps an earlier phase of this war. It is very likely that the word *dáśa* in the compound *dāśarājña* or elsewhere at 83.7–8 below does not signify exactly ten, but only a large number. Most of the allied kings, if not all, were Aryans, even though they are called

abundant milk (are centred), in you also the horses, and you are the best winner of riches for the pious worshipper;

(2) You surely dwell (with our hymns) like a king with his wives; — favour our hymns with a lovely form, cows and horses, O Maghavan, being pre-eminent as a wise poet, day after day. Sharpen us for (deserving) wealth.

(3) Here surely, these delightful hymns, loyal to the gods and vying with each other, have started for you. Let your path of riches, turning hereward, come to us; may we be in your favour and protection, O Indra.

áyajyavaḥ at 83.7 below and one of them is said to be *anindrá* in v. 16. The old and learned Kavaṣa as also the Bhṛgus are mentioned on the side of the allied kings and had undoubtedly offered priestly services to them. In the narration of the events an ironical tone is quite evident, especially in vv. 6-10 and v. 12.

In hymns Nos. 33 and 83 too, we get a few references to the Dāśarājña war; but they are more in the form of reminiscences than a narration of recently experienced events. In both there is an attempt to attach exclusive importance to the priestly services of the Vasiṣṭhas in the achievement of the great victory in the Dāśarājña war. In No. 33 whose author was a later Vasiṣṭha, the founder of the family is highly glorified and a divine origin is claimed for him.

(1) v. 1*ab* is a subordinate and v. 2*bc* is the chief clause, v. 1*cd* and v. 2*a* being parenthetical.

(2) *a*: A hymn is often compared with a wife, or rather conceived as such, of a deity; possession of many wives was regarded as a sign of royalty and manliness (cf. 26.3c below). *b* : *abhí sán* (without an object) as at 9.9.5 (*abhí sántam índum*); also cf. 1.71.10*b*. *bc* is to be construed together; *áva* : ipv. 2. s. *c* : *piśā́'* is instrumental; a hymn is said to be *viśvá-peśas* (1.61.16), or *vā́'ja-peśas* (2.34.6), or *supéśas* (2.35.1); cf. also *vā́'cam pipiśuḥ* at 103.6 below. It is also possible to take *piśa* (against Pada Pāṭha) as a verbal form (ipv. 2 s.). *d* : *rāyé śiśīhi* : cf. *sám naḥ śiśīhi bhurijor iva kṣurám, rā́'sva rāyó* at 8.4.16; also cf. v. 6b below. The poet means to say that a special trimming or treatment is necessary before men become fit for wealth; cf. also *śiśīhí naḥ sūnumátaḥ* at 3.24.5c.

(3) *ab* : cf. 6.34.1cd. *c* : *rāyáḥ pathyā̀* cf. 6.19.5c.

(4) Vasiṣṭha has sent near you his hymns (like a calf) to milk you like a cow (grazing) in a good pasture. All people describe you alone as a rich lord to me; may Indra come towards our good hymn.

(5) Indra made even the vast flowing waters (of the Paruṣṇī) shallow and easily fordable to Sudās; he who is fit to be lauded by our hymn, has made the arrogant Śimyu and his imprecations the floating dirt (on the surface) of the rivers.

(6) Turvaśa, the sacrificer, himself became the cake-offering; and so became also the Matsyas who (thought as if they) were specially fitted for wealth! The Bhṛgus and the Druhyus followed

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(4) The cows are very fond of *yávasa* : cf. 1.91.13b; 6.28.7a; 8.92.12b. Indra is compared with a cow happily grazing in the pasture and the hymns with a calf at whose appearance the cow yields abundant milk; cf. 2.16.8ab and also 1.4.1; 8.1.10; 8.52.4; 8.93.3. Elsewhere Indra is compared with a calf and hymns with a mother; cf. 3.41.5; 6.45.25; 8.95.1. *d* : cf. 1.151.7*d*; *sumati* is a prayer.

(5) *śárdhantam* (without object as at v. 16 and v. 18) 'arrogant'; *ucáthasya návyaḥ* : cf. *návyaḥ ukthaíḥ* at 1.61.13; *návyam arkaíḥ* at 1.190.1; *návyam gīrbhíḥ* at 8.16.1. It is very likely that *ucáthasya* was first intended to go with *śárdhantam* (as its object; cf. 21.5c below; this is why the genitive instead of the instrumental is used; cf. the very similar situation at 5.12.3b, where *návedāḥ* required the gen. which was then associated with *návyaḥ*. In view of the metrical value of the word *návya* (= *návya* and not *návia*) in all its places of occurrence, Oldenberg considers it improper to take it as a fut. pass. part. of *nu* 'to praise'. He (and Geldner following him) take *návyaḥ* here as *návyasaḥ* going with *ucáthasya*. *śā'pam* : *śā'pa* in older Vedic literature means 'floating dirt' on the surface of the rivers; cf. Rv. 10.28.4b; Av. 3.24.3; *Śāṁkh. Āra.* XII.11 (Keith p. 323).

(6) The battle is here conceived (and also in vv. 7, 8, 11) as a sort of sacrifice where an animal victim is slaughtered and is preceded by a cake offering. Indra is the sacrificer (v. 11), the enemy, the cake offering (v. 6), and the enemy's priest, the animal victim (v. 8). The contrast is between *yákṣu* (des. adj. from *yaj*, same as *iyakṣu* at 10.4.1) and *puroḍā'*, *yákṣu* being here an adjective; (Turvaśa wanted to be a sacrificer, but became only an offering). *rāyé níśitāḥ ápiva* 'as if prepared for wealth'. See on v. 2d above; also 3.5c above, for the use

them obediently! In the two divergent lines (of the fleeing foes), a friend did indeed help another friend to save himself (as best as he could)!

(7) The Pakthas, the Bhalānases, the Alinas, the Viṣāṇins and the Śivas did loudly sing (their Nivids to Indra); (but) the feast-companion of the Aryan, who had led (him so far), has approached the Tṛtsus with a desire to win cows (for them) and the manly foes with a fight (for which they were itching)!

(8) Those ignorant fools of impious thoughts divided the stream of the Paruṣṇī, trying to make the freely moving (river) go astray; (but then) (the king) stretched himself over the earth, mastering her by his greatness (and) the wise man (the priest) himself lay down awe-struck as a victim (following the cake-offering).

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of *ni-śā*. *ápi-iva* 'deeply as it were', perhaps with a pun on the word *ápi* 'in water' in view of the word *mátsyāsaḥ*. *d* : *viṣūcoḥ* must be taken as referring to the two divergent rows of the warriors on the side of the enemy, as they were trying to escape; in similar passages it refers exclusively to the enemies while they try to retreat; cf. 85.2*d* below and 6.25.2c; 10.27.18*a*.

(7) Sāyaṇa is probably right in understanding the different words in *ab* as referring to some ritualistic details; so I supply *nivídaḥ* or *chándaḥ* as the object of *bhananta* and compare 4.18.6-7; 6.11.3. In *c* supply *ā'ryam* (from *ā'ryasya*) as the object of *ánayat*. *sadhamā'ḥ* is nom. s. of *sadhamā'd*; cf. *puroḍā'ḥ* of *puroḍā'ś* (v. 6). *ajagan* is used with both the dative and the accusative. *nṛ'n* refers to the warriors of the enemy, perhaps in an ironical tone; the warriors always want a fight; so he gave it to them! Thus a contrast between *gavyā'* and *yudhā'*, as between *tṛ'tsubhyaḥ* and *nṛ'n* is intended. *yudhā'* : cf. 21.6*d* below and 1.53.7*a*; 8.45.3*a*.

(8) *cd* : Both the lines refer to the enemy (*c* to King Turvaśa, *d* to Bhṛgu or Kavasa), both ironical in their tone. *paśúḥ* as the successor of *puroḍā'ś* in the sacrifice of (in the form of) the battle. For the irony in *pṛthivī'm pátyamānaḥ* cf. 1.32.5*d* and 1.174.7b. *cā'yamānaḥ* 'frightened', i. e. like the sacrificial victim.

(9) They went down to the Paruṣṇī, (which proved) their disaster, (as smoothly) as they would to their destination; even the swift (horse) did not reach the resting place, i. e. the camp. For the sake of Sudās, Indra subdued the gracefully (!) retreating enemies of impotent words among men.

(10) They went away, like cows without a keeper (when driven out) from the pasture, collecting themselves around a friend who was made for the time being. The Pṛśnigus were sent down (to their doom) by Pṛśni; their horses and enjoyments meekly followed them !

(11) The king (Sudās) cut up (his foes), like a skilful (priest) who cuts down the grass for preparing a seat, when he overthrew the twenty and one tribes of the two Vaikarṇas with a desire for fame. Brave Indra arranged for their quick dispatch !

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(9) *nyarthâm iyúḥ* : cf. 6.27.6d. *ártham ná* : cf. 63.4d below. The simile shows absence of unwillingness or fear, for which there was no time left to the enemy. *caná* is negative. *sutúkān amítrān* : cf. 6.22.10cd; 10.42.5c; in all the passages *su* is ironical. *mā'nuṣe*, i. e. *jáne* : cf. 1.48.11b; 5.21.2a; 6.16.1c.

(10) *pr'śnigāvaḥ* seems to be the name of a clan; then a pun on the word *pr'śni* ('earth') is meant. 'The Pr'śnigus were sent down (to the earth) by Pr'śni'; cf. v. 16b below. *rántayaḥ* : *ránti* from *ram* is the same as *bhójana* 'enjoyment' in vv. 15 and 17; cf. 9.102.5cd : 'The *rántayaḥ* become enviable when they accept his (i. e. Soma's) *vratá*'; in this latter passage I supply *vratám* from *a* and compare *íṣa istávratā akaḥ* 3.59.9; cf. also *máyi rántir astu* Av. 3.10.6d. Indra's *máda* is called *rántya* 'fit for giving Rantis' at 10.29.3; cf. words like *sényaḥ* (Indra) at 30.2 below and *varūthyàḥ* (Agni) at 5.24.1.

(11) c : *ní śiśāti* is the common property, but is emboxed in the Upamāna Vākya. For the simile cf. 1.63.7c; *ni-śā* 'to sharpen', secondarily 'weaken' as at 19.8 below. *ab* is the subordinate and c the chief clause as seen from the accent of *ástar*. *dasmá* is usually used of a deity; but here in view of the words *sádman* and *barhís*, seems to be used of a human being; cf. *rā'jā iva dasmáḥ* at 9.82.1b; 10.31.3b. *sárgam kṛ* 'to cause a rapid stream'; very likely the poet has in his mind the *sárga* of the rivers released from the clutches of Vṛtra; cf. 87.1 below and *apasyàm sárgam* at 10.89.2c; also 3.33.4bc, 6ab.

(12) Indra with the bolt in his arms surely smashed down the old and learned Kavaṣa in the waters (of the Paruṣṇī) immediately after Druhyu (his patron). (On the other hand) those who were loyal to you have rejoiced after you, choosing just here your friendship for the sake of (continued) friendship.

(13) In a moment did Indra batter down with force all the seven forts and other strong places of these (enemies); he gave away the property of the Anu's descendant to Tṛtsu. We have (now) conquered Pūru, the employer of insulting words in the sacrificial assembly!

(14) The loot-seeking Anus and Druhyus, numbering sixty hundred and six thousand, lay down in (eternal) slumber; sixty warriors and six more in addition to them serviceably (did the same)! All these are indeed Indra's heroic deeds performed by him.

(15) These Tṛtsus, executing (their task) through (the backing of) Indra, swooped down (upon the enemy), like the Waters moving downwards on being released (by Indra, after killing Vṛtra). (The enemies) who had bad friends abandoned all their possessions to Sudās, even though they were careful measurers knowing even the smallest fraction (of things which they gave to others).

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(12) A contrast is surely intended between Kavaṣa (*ab*) and the poet's own priestly followers (*cd*); the former did not choose Indra's friendship, though he was old and learned, and so Indra killed him after his patron Druhyu.

(13) *viśvā dṛṁhitā'ni* stands in apposition to *saptá púraḥ*, where *saptá* is illustrative. *ā'navasya* 'of Anu's descendant'. *d* : cf. 6.62.9d; *pūrú* is a man in general; see on 5.3. above.

(14) *duvoyú* 'in a helpful way' is ironical.

(15) *índreṇa* i. e. *indreṇa yujā*; cf. 48.2d below. *véviṣāṇāḥ*, i. e. either *ápaḥ* or *víṣaḥ*; cf. 4.19.10; 10.109.5. Even here a contrast is meant between *prakalavít mímānāḥ* and *viśvāni jahúḥ*; *prakalavít* is 'one who knows even a smallest part, while measuring', i. e. one who is very careful in the matter of even the smallest gift. Here the nom. sing. is used adverbially or in place of the plural.

(16) He, i.e. Indra, drove down to the ground that enemy who was *only a half warrior, who drank the sacrificial offering himself*, who had no faith in Indra and who was an arrogant person. Indra destroyed the fury of him who struck with fury. He, i. e. the enemy, took up the paths, being the lord of the track!

(17) He indeed performed that matchless deed even with the help of a weak person; he killed even a lioness with the help of a goat. Indra pared the angles of a pillar with a mere needle; he gave all enjoyments to Sudâs.

(18) Many indeed were your enemies who (ultimately) yielded to you; do you secure the subjugation of even the arrogant Bheda. Send down your sharp bolt against him, who does any wrong to the praising mortals, O Indra.

(19) The Yamunā and the Tṛtsus pleased Indra; here did he

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(16) *ardhám vīrásya* : still ironical in tone. *śṛtapā'm* 'one who himself enjoys a cooked offering', which is meant for the gods and hence *anindrám*; cf. 10.27.6. At 9.114.4 Soma is called *śṛtám havíḥ*. *abhí kṣā'm* : cf. v. 8c. *Some of the enemies like Kavaṣa and Druhyu* were drowned while others were washed to the banks as dead bodies. *d* : Even here *pátyamānaḥ* is ironically said as in v. 8c. The subject of *patháḥ bhejé* ('took to the paths of flight') is the *manyumī'* in c. *pathó bhejé* like *bhejā'te pánthām* at 39.1 below.

(17) *ádhrá* is contrasted with *turá* at 41.2 below; *siṁhī'* is 'a lioness'. Supply *yujā'* after *ádhréṇa* and *pétvena*. *sraktí* is 'an angle, a side'; cf. *aṣṭā'padīm návasraktim vā'cam* at 8.76.12. *veśī'* is 'a *needle*'.

(18–19) *Yamúnā* : It is not clear how this river helped Indra in securing the subjugation of Bheda; perhaps Bheda was a ruler of the region on the banks of the Yamunā, and the Sindhu mentioned in 33.3*a* below was this river and not the Paruṣṇī. 18cd also probably refers to Bheda. *énas kṛ* 'to inflict injury on' (with the accu. of the person); *énas* is also used with *dhā* at 2.12.10*a*; and with *bhṛ* at 5.3.7*a*. For its secondary meaning of 'calamity' see below on 20.1. *énas kṛ* however, generally means 'commit a crime' as at 1.24.9, 14 etc. *áśvyāni śīrṣā'ṇi* : Either the dead *horses killed in the battle, counted by* their heads, are meant, or the expression secondarily means excellent

plunder Bheda completely. The Ajas, the Śigrus and the Yakṣus brought him their tribute, namely, the heads of the horses.

(20) Neither your favours nor your treasures can be fully described, like the old and the new dawns. You killed even that Devaka, son of Manyamāna; you indeed dashed down that Śambara from the lofty (mountain).

(21) Parāśara, Śatayātu, and Vasiṣṭha, who wandered away from their home with delight out of devotion to you, never neglected the friendship of you, their liberal patron. Hence should happy days dawn upon our princely patrons.

(22) Deserving a gift of two hundred cows and two chariots with young mares from Sudās, son of Pijavana and grand-son of Devavat, O Agni, I go round (the gift), praising, like the Hotṛ going round the fire-places.

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horses; this second meaning looks more likely in view of the words *balím jabhruḥ* (cf. 6. 5d above) and the use of *śirṣán* in the sense of 'an individual' (i. e. a part for the whole) as at v. 24 and 66.15 below; also cf. 1.132.2c and 8.74.13d in particular.

(20) c : *mānyamānám* is probably causal passive form meaning 'who was made to believe' that he was a god etc. or 'son of *manyamāná*'. Supply *párvatāt* after *bṛhatáḥ*; cf. 4.30.14.

(21) *pra mad* 'to be extremely delighted, to be almost mad with joy'; cf. 8.61.9c; also cf. below 33.1. This stanza forms a transition to the Dānastuti in vv. 22–25. *śatáyātuḥ* : The name significantly shows how the Vasiṣṭhas were hereditary opponents of the Yātu cult.

(22) Agni is addressed as the chief deity of the sacrifice which was offered to celebrate the spectacular victory in the Dāśarājña war. *vadhū'* 'a maid-servant' according to Sāyaṇa and Geldner; but very likely it only means a mare; cf. *vadhū'mato áśvān* at 8.68.17 and also *átyo ná yo'ṣām* at 1.56.1; *vṛ'ṣeva pátnīḥ* 1.140.6. *dā'nam pári emi* : 'Going round a gift' was perhaps to signify formal acceptance of a gift (*svīkāra*); cf. 10.80.5d. In the simile *hótā* is Agni and *sádma* are the fire-places; cf. 1.73.1; 9.92.6.

(23) The four horses, the gift of Sudās Paijavana, which are *trained together and are lavishly bedecked with gold*, which move in a straightforward manner, striking the earth steadily, carry me, the child (of Indra), forward to fame and offspring.

(24) The seven rivers glorify that (great donor Sudās) like Indra, whose fame the great Distributor (Indra) has distributed to every head (i.e. to every man), between the two vast worlds. *He killed Yudhyāmadhi in a battle.*

(25) Wait upon this (King Sudās) as you did upon Divodāsa, the ancestor of Sudās, O valiant Maruts. Favour Paijavana's heart's desire (as well as) his sovereign rule, which is inimitable and ageless, so as to be serviceable to him.

19

(1) You, who all alone cause all the people to shake with fear, being formidable like a bull with sharp horns, and who are the

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(23) *smád-diṣṭi* (from *smad* 'together' and *diś*) 'having a training, guidance, together'. *smád-iṣṭa* at 87.3 below, used of the spies of Varuṇa, is different; see on the passage; for *smad* cf. 3.8 above. *nireké* adverbial locative meaning 'excessively, lavishly'. *pṛthiviṣṭhā'ḥ* 'firmly treading the ground'; cf. *niśṛmbhā'ḥ ajā'saḥ* of Pūṣan at 6.55.6. *tokám mā* : Supply *índrasya*; or construe *mā tokam (ca) vahanti.*

(24) *ya'sya* refers to Sudās and *vibhaktā'* is Indra (cf. 26.4b below and 3.49.4d). For the simile in *c* cf. 1.102.2a.

(25) *ima'm*, i. e. *sudā'sam*; at the end of *b* *sudā'saḥ* in place of the expected *sudā'sam* is used to avoid the inconvenient association of the word *pita'ram* with *Sudās* owing to a common case ending. *duvóyu* (adv. as in v. 14 above) *aviṣṭa'na* : The gods are said to be serving a hymn of the worshipper as at 3.51.3b. Here the Maruts are addressed as the constant friends of Indra and Agni.

19

(1) *a* : For the simile cf. 6.16.39b; 10.28.2a; 10.48.10c; 10.86.15ab. *b* : cf. 3.43.7c; 4.17.5a; 6.18.2cd. In *c* supply *ā'bhartā asi* (cf. 8.81.7);

(remover) of the possessions of many a non-sacrificer, have become the giver of (their) property to the more habitual presser of Soma.

(2) At that time you favoured Kutsa, O Indra, serving him in person in that battle, when you subdued the Dāsas, Śuṣṇa and Kuyava, seeking to strengthen this son of Arjuni, i. e. Kutsa.

(3) You boldly defended with all your protective powers (King) Sudās whose offerings were delightful to you, O bold god. You (also) defended that Pūru King Trasadasyu, son of Purukutsa, in battles for the acquisiton of lands.

(4) You kill with your brave warriors many enemies, when a sacrifice is offered, O hero-minded lord of bay horses. You sent down to eternal sleep the Dasyus, Dhuni and Cumuri for the sake of Dabhīti, so as to make them easy to kill.

(5) These were your valiant deeds, O Vajra-hasta, when in a moment you (demolished) the ninety-nine forts (of Śambara). You performed the hundredth (deed) in his residential fort. You killed Vṛtra and also killed Namuci.

Nighāta accent of *asi* (acc. to PP.) shows that *prayantā' asi* does not belong to the relative clause in *c*. Indra robs the non-sacrificer and supports the worshipper; cf. 1.81.9cd; 8.45.15; 8.81.7.

(2) *Kutsa Ārjuneya*: cf. 4.26.1c; 8.1.11c; he is different from another Kutsa, who was inimical to Indra and is mentioned at 1.53.10 and some other places.

(3) *Pau'rukutsi Trasádasyu*: cf. 4.42.9; 5.33.8; 8.19.36. *kṣe'trasātā* is a locative of purpose.

(4) *ní ásvāpayaḥ* refers to some magical sleep, under the influence of which Dabhīti could easily kill them (*suhántu* is adv.; see 30.2d below and cf. Bhag. Gītā, 11.33).

(5) *śatatamā' aviveṣīḥ*: 'You performed the 100th, i. e. *cyautnám* or exploit'. *śatatamā'* (acc. plu.) is here used for *śatatamám* under the influence of *cyautnā'ni* in *a*; the 100th exploit is the overthrow of Śambara from his *nivéśana* or *veśyà* (4.26.3), which was his residential palace out of the 100 forts. *aviveṣīḥ* (from *viṣ* to execute, perform); cf. 18.15 above and 37.5 below. In *b* supply *vidárdaḥ* to complete the subsidiary clause; cf. 18.13*ab* above.

(6) Old indeed were those gifts of enjoyments which you gave to your worshipper Sudās, who brought offerings to you; (with my hymns) I yoke your mighty horses for you, the mighty one. May my hymns enjoy a reward (from you), O god of ample powers.

(7) Let us not be exposed to disaster by you, O mighty lord of the Haris, in this calamitous situation. Protect us with your benevolent protective powers; may we be dear to you among our patrons.

(8) Being always dear to you, O Maghavan, may we, as men, rejoice as your friends under your favour and protection. Strike down Turvaśa, (strike) down Yādva, seeking to give praiseworthy (help) to Atithigva.

(9) Men, who sing the Ukthas, sing them immediately when they enjoy your succour, O Maghavan. Choose us for that friendship (which is enjoyed by those), who have brought their offerings to you in spite of the Paṇis.

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(6) *bhójanāni* are the 'enjoyments' of mortals which are received as gifts from Indra; cf. the *bhójanam* of the Aśvinā at 68.5 and 74.2 below. Also see *martabhójanā* at 16.4 above and 38.2; 45.3; 81.5 below. In c supply *bráhmaṇā* from d; cf. 3.35.4*ab*.

(7) *sahasāvan*: cf. similarly formed *śavasāvan* at 1.62.11d; and note on *yātumā'vān* at 1.5 above. *páriṣṭau* (from *pari-as*) 'a danger, a calamity', is the same as *páritakmyā* at 69.4 below; cf. 10.147.3c. *parādaí* (dat. inf.) from *parā dā* 'to expose, hand over'. Construe *te aghā'ya parādaí mā' bhūma*; cf. 1 19*a* above. *avṛkébhir várūthaiḥ*: cf. *avṛkā'so nṛpātā'ro* at 74.6 below. *d*: 'May we go to our patrons as your favourites'; see below 84.3*b* and 10.39.2*d*.

(8) In *d* supply *varūtham* and cf. 1.116.11*ab*.

(9) *vi paṇī'n ádāśan* 'gave you sacrificial gifts in spite of the Paṇis, i. e. even though the Panis did not help'. Usually in a similar context *ví* is associated with roots like *ṛ*, *vṛ*, or *ruj*, the object being something like *dúraḥ*, or *dṛdhā'*; but in some cases that preposition seems to have been used independently in the sense of 'in spite of, not caring for' the closed doors or the strong places of the Paṇis, or the Paṇis themselves; cf. above 9.2*a*; at 6.33.2*c* I construe *tvám víprebhiḥ ví paṇī'n* (*vā'jam*) *aśāyaḥ* 'You reached the rewards in the company of your bards, in spite of the Paṇis' (*vājam* is to be supplied from *d*; cf. also 93.8*b* below). *To connect c and d supply téṣām yád* (*yújyam*). For similar construction cf. 20.10*b*; 22.9*abc*; 32.17*b*, below.

(2) Mighty Indra is a habitual killer of Vṛtra; the hero has indeed defended his singer with his protection. He is surely a habitual giver of wide space to a liberal donor (and) has become the distributor of riches to his worshipper in no time.

(3) He is a resistless fighter; he picks up petty quarrels and fights many a battle. Being invincible by his very nature, the brave one always overthrows (his rivals). Indra of abundant might has put to rout (large) armies; indeed, he kills every one who seeks to be his enemy.

(4) Owing to your great powers, you completely filled both the worlds by your greatness, O mighty Indra. When about to send down his Vajra (against an enemy), Indra, the lord of the bay horses is indeed accustomed to have the gladdening drink for the sake of martial joys.

(5) The mighty (father) produced the mighty (son) for martial joy; the brave woman, (the mother), bore forth that same manly son. The lordly warrior, who is indeed a general for brave men, is a bold plunderer of cows.

(6) That person, who propitiates the fierce spirit of this god, never fails nor perishes; he, who is born in Ṛta, is a defender of Ṛta and renders services to Indra by his sacrifices, lives long for (enjoying) riches.

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(2) *sudā's* here and in some other passages has come to be treated as a common noun meaning 'a liberal donor', in this Maṇḍala itself, cf. 25.3; 32.10; 53.3; 60.8,9; 64.3 below. *múhur ā'* 'in a moment'; cf. *jujurvā'n yó múhur ā yúvā bhū't* at 2.4.5d.

(3) *khajakṛ't samádvā* : cf. 6.18.2a; *khajakṛ't yudhmáḥ* at 8.1.7.c; Indra is called *khajaṁkaráh* at 1.102.6

(4) *ni mimikṣan* (des. of *mih*); cf. 8.61.18cd. *mádeṣu* is a loc. of purpose. *sám uc* 'to be fond of, be accustomed to', governs the instrumental as at 5.81.4b; cf. *ní uvóca* at 4.3 above and 21.1 below.

(5) *a* : cf. 4.17.4 and 12; *ráṇa* is 'martial joy'; secondarily 'a battle'. For c cf. 30.2c below.

(6) *rāyé kṣáyat* : cf. 32.9abc below. *ṛtapā' ṛtejā'ḥ* both used of a worshipper as at 6.3.1.

(7) When the ancient one seeks to help the modern one, the senior person approaches the junior person's gift, O Indra; should then even an immortal god stay away (from his worshipper)? Bring us wonderful riches, O wonderful god.

(8) May that person stand to enjoy your bounty to the extreme, as your friend, who being dear to you brings you offerings, O Indra, O Lord of the bolt. May we be in the protection, which defends the heroes, of you who do not kill (your worshippers), feeling most happy under this your favour.

(9) This mighty hymn has cried aloud to you, O Maghavan; even the thunderer has appealed to you piteously. A desire for riches has haunted your bard; you indeed, O helper, may helpfully give us wealth.

(10) Put down, O Indra, for (plenty of) food which is under your control, ourselves and also those patrons who urge (a gift to us). May your power be benevolent to your bard. Do you protect us (O gods), with your blessings for ever.

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(7) *pū'rvaḥ* and *jyā'yān* both refer to the deity as an elderly person, a teacher, just as *ápara* and *kánīyān* refer to the worshipper as an ignorant pupil; cf. 32.24 and 86.6 below. The contrast is intended between *amr'taḥ* and *mártyaḥ* (supplied in *ab*), as also between *áyat* and *dūrám āsita*. *deṣṇám* in almost all other passages means 'a gift from the deity'; but here the genitive *kánīyasaḥ* and the verb *áyat* probably show that it is a 'gift from a man' to the deity or from a pupil to a senior man. For *deṣṇá* as a gift from a man, cf. *kumārá-deṣṇāḥ* at 10.34.7c. The acceptance of a gift by the deity shows his favourable attitude and is often solicited by the poet; cf. 29.3; 37.3*a*; 86.2*c* below. *citrŷam rayim* : cf. 10.47.1-8.

(8) *nireké* : This may be construed with *śakhā ásat* 'may be your friend in the extreme'; see on 18.23*b* above or (*dātrásya*) *nirekáḥ* is meant as at 8.24.4. cf. *nireké yó dadiḥ* at 8.24.3; also on 90.3 below. *cániṣṭhaḥ* : Superlative from the root *can* to 'rejoice'; for which cf. 70.4 below. At 57.4 and 70.5 below a *sumatí* of the deity is so called.

(9) *stāmu'ḥ* from *stu* or *stan*, is a singer. *rāyás kā'maḥ* : cf. 97.4 below; also *rāyáskāmaḥ* as one word (adj. of the poet) at 32.3*a*; and 42.6*b* below.

(10) *b* : *junánti* : supply *naḥ* from *a*; or *maghadéyam* as at 67.9*ab* below. *śaktíḥ* : cf. 1.83.3*d*; 3.31.14*a*; *suśáktiḥ* at 32.21 below; and *śaktí* of Aśvinā at 68.8 below.

21

(1) The divine gladdening drink which is strengthened by cow's milk is pressed; Indra, indeed, is fond of this by his very nature. We think of you with our sacrifices, O lord of the bay horses; in the wild joys of that drink do appreciate our hymn.

(2) They go forth to the sacrifice (and) spread out the sacred grass (as a seat for the gods). The far-famed Bulls, (i. e. the press-stones), who are devoted to the hero, who rejoice in Soma, whose roar is far-reaching and speech destructive (to the devils) in the sacrificial assembly, are brought down (for work) from their resting place.

(3) You caused the abundant waters, hemmed in by Ahi, to flow forth, O brave Indra. Like heroes in chariots the fertile streams meandered forth from you; all the artificial embankments shook through fear (from you).

21

(1) *devám* : see on v. 5 below. *ṛjī'kam* (from *ṛj*) 'vitality, strength'; cf. *bhā'-ṛjīka* Agni at 1.44.3. At 4.38.4 Dadhikrā is called *ávir-ṛjīkaḥ*. *gó-ṛjīkam ándhas* is the Soma juice vitalised with cow's milk. c : *bódhāmasi* : literally 'we know you, recognise you, appreciate you' etc. d : *bódha* : Thus 'let us appreciate each other'.

(2) *a* refers to the priests; *bcd* to the press-stones. For *a* cf. 3.9.3*cd*; *vipáyanti barhíḥ* : 'cause the grass to shake' i. e. scatter; cf. 3.9.9*c*; 8.45.1*b*; For *cd* cf. 10.94.8-9. *dūré-upabdaḥ* : See on 104.17*d* below; also cf. 10.94.4. *gṛbhá* is the 'holder, the rest', of the press stones, from where they are taken down for actual work; cf. 5.31.12*c*. 'The famous ones are laid down silent till their seizure by hand'—Geldner. But it is doubtful if the technical meaning of 'being silent' is to be understood from the root *ní bhṛ* here. The corresponding passage 5.31.12c shows that *ni* is an equivalent of *áva*; cf. *grā'vāṇam bibhrat* at 33.14 below.

(3) *vāvakre* : pf. of *vañc* 'to meander forth'; *rathyò ná* : The rivers are often compared with a person riding in a chariot; see on 95.1 below. *víśvā kṛtrímāṇi* are the artificial embankments of the demons erected by the followers of Ahi; cf. *kṛtrímāṇi ródhāṁsi* at 2.15.8*c*; and *kṛtrímā sádanāni* at 1.55.6.

(2) May that delightful drink, which is your lovable companion and by which you kill the enemies, O lord of the bay horses, gladden you, O Indra possessed of abundant riches.

(3) Appreciate well this hymn of mine, this praise which Vasiṣṭha sings to you, O Maghavan. Accept these hymns at the sacrificial feast.

(4) Listen to the call of the press-stone which has drunk the Soma to its fill. Appreciate the prayer of the singing priest. Take these services nearmost to your heart, together.

(5) I do not neglect the hymns (which are to be offered) to you who are a victor, nor the careful *praise of you the mighty one, knowing it well.* I always sing your name, O self-famous god.

(6) *Many indeed are the libations for you among men;* a wise poet calls you alone very often. Do not stay away from us for long, O liberal god.

(7) For you alone are all these libations, O brave god; I compose these strength-giving hymns for you. You are fit to be invoked by brave men, in every way.

(8) Never indeed do they (i. e. other gods) reach that greatness of you, O fierce wonder-worker, who are proudly conscious of it. Nor do they (reach) your manliness, nor bounty, O Indra.

(9) May your benevolent friendships belong to us, (as they did to) those old and new sages (and) poets who composed their hymns for *you,* O Indra. *Do you protect us* (O gods), *with your blessings for ever.*

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(2) *yújyaḥ mádaḥ* : cf. *yújyam ánnam* at 8.4.12.

(3) *bráhma* (pl.) : cf. VGS. p. 67.

(4) *vipipānásya ádreḥ* : cf. 21.2*bc* above and 10.94.2, 11. *ántamā kṛṣvá* : cf. 6.45.30*ab*; 8.5.18*bc*; 8.33.15*ab*; also 101.5*b* below.

(5) *nā'ma vivakmi* : cf. 32.17 below and 4.39.4*b*; also *kīrtényam nā'ma* 1.103.4*b*.

(6) *c* : cf. 3.41.8*a*; 8.2.26*ab*.

(8) *úd aśnuvanti* : cf. 5.59.4*ab*; 8.24.17.

(9) To connect *ab* and *c* supply *teṣu iva;* see above 19.9 and 1.48.14*ab*.

23

(1) The hymns have gone up (to Indra) with a desire for fame; glorify at this sacrifice, O Vasiṣṭha, Indra, who spreads himself (i. e. his influence) over all (creatures) by his power, being a careful hearer of the words of even a man like me.

(2) *A resounding hymn is sent* up *to associate with the gods*, when in a battle, sacrificial foods are kept ready (for offering), O Indra. For (the duration of) one's own life is indeed not known (to any one) among men; carry us safely across those very dangers.

(3) I yoke his loot-seeking chariot with his horses (by my hymns); my prayers have waited on him who takes delight in them. Having killed the matchless enemies, Indra held apart the two worlds by means of his greatness.

(4) Even the rivers resembling the barren cows have swollen (with water); your singers have resorted to Ṛta, i. e. the sacrifice, O

23

(1) c : *viśvāni* i.e. *jātā'ni* (1.128.4); cf. 4.38.10*ab*. *ī'vataḥ* 'like this'; cf. *ī'vate jánāya* 6.73.2.

(2) *devájāmiḥ* (Bv. cd.) '*which makes the gods its relatives* i.e. which appeals to the gods for help'. *irajyánta śurúdhaḥ* : cf. *prá bráhmāṇi indrāgníbhyām irajyata* at 8.40 5*ab*. *śurúdhaḥ* (from *śṛdh* 'to be assertive') are 'invigorating foods, the sacrificial offerings'.

(3) *yujé* : *bráhmaṇā* is to be supplied from *b*; cf. 1.82.6; 3.35.4. *aprati* (accu. pl. = *apratī'ni* at 2.19.4; 4.17.19) 'those who regarded themselves as matchless'.

(4) *ā'paḥ* are the celestial rivers when they were released after the slaughter of Vṛtra by Indra. The reference is occasioned by the mention of Vṛtra in v. 3*d*; but in the immediate context *ā'paḥ* also refers to the waters required for the preparation of Soma (cf. *śurúdhaḥ* in v. 2*b*; *mádāḥ* in v. 5*a*). *staryò gā'vaḥ* (plural under the influence of the Upameya) is Śayu's barren cow which was made to swell with milk by the Aśvinā; cf. 68.8 below for Śayu and his barren cow. The root *pī* is used generally in the sense of ' welling with milk or water';

Indra. Go towards our prayers as Vāyu (goes to his Niyuts). For you distribute your gifts (to men) owing to their hymns.

(5) May those joyous drinks gladden you, O Indra, who are very powerful and amply liberal to your singer. For, you alone among the gods are benevolent to mortals. Rejoice in this libation, O brave god.

(6) The Vasiṣṭhas thus honour Indra, the mighty wielder of the bolt in his arms, with their songs; thus praised, may he grant us (wealth) with brave sons and cows. Do you protect us (O gods), with your blessings for ever.

24

(1) A resting place is prepared for you at the seat (of the sacrifice), O Indra; *come to it with your warriors, O oft-invited god, so that you may be our defender leading to prosperity; give us riches* and enjoy yourself with our Soma juices.

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cf. 36.3 below and 1.153.4b; 5.34.9c. The simile is inverted at 68.8c below, where the swelling of Śayu's cow with milk is compared with the swelling of these celestial rivers with water through Indra. *b* : *ṛtám* is a 'sacrifice' as an emblem of Ṛtá; it is often met with in the Ṛgveda. *c* : *niyútaḥ* (*niyut* fem. from *ni yu* 'yoke') : The word is often used with its double meaning 'mares' and 'prayers' as here; see also 72.1c and (note on) 90.1c below. Its primary meaning is 'mares' which are yoked by the gods, by Vāyu in particular, to their chariots; see 90.3; 91.5 and 6; 92.1 below. But since the poet sometimes imagines that his prayers may be yoked to the chariot of the deity (see 24.5ab below and 6.35.3c), the word is secondarily used in the sense of 'prayers' for which see 3.31.14b and 6.47.14.b. *d* : cf. 37.2d below.

(5) *c* : *dáyase* : supply *maghá'ni*; cf. 21.7 above. *day* is used with two accusatives as at 6.37.4d.

(6) *c* : supply *rátnam* in view of 75.8 below.

24

(1) *sádana* is the *ṛtásya sádana*; *sádane yóniḥ* is the Vedi in the sacrificial chamber; cf. 36.1 below and 1.144.2*b*; 9.72.6*ab*. In *b*, the Maruts are meant by *nṛ́bhiḥ*.

(2) Your mind which is doubly strong, is captivated (by us), O Indra; the Soma is pressed, the sweet drinks are poured out. This well composed hymn, this prayer repeatedly inviting Indra, is offered with its stream fully released.

(3) Come to this our grass seat for the draught of Soma, whether from the heaven or from the earth, O impetuous god. May your horses bring you, the mighty god inclined towards me, for the sake of delight, towards my resounding hymn.

(4) Come to us, accepting our hymn, along with all your protective powers, O Haryaśva, bending towards us with large (stores of food), O Indra of lovely chin, (and) putting a bull's strength in us.

(5) This strength-giving hymn has been offered for the great and fierce god, to bring him (to us), as a horse is placed at the yoke

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(2) *mádhūni* are the sweet ingredients of the Soma drink, usually milk. c : *visṛṣṭa-dhenā suvṛktíḥ* : The hymn is here conceived as a river streaming forth unimpeded towards Indra; *dhénā* is a stream; cf. 3.1.9b; 4.58.6a. Either construe *suvṛktíḥ* and *manīṣā'* 'hymn and a prayer' or *suvṛktíḥ* as an adjective. It is also possible to take *dhénā* as 'a stream of Soma' which is released along with the hymn; for this we may compare 10.104.3cd; also cf. 94.4c below and 4.38.10d. *bharate* is passive. At 1.101.10 (*ví ṣyasvá śípre ví sṛjasva dhéne*), I take *dhéne* as the two streams, corresponding to the two Śiprās, through which the Soma goes down the throat of Indra.

(4) c : *várīvṛjat* : pr. pt. of Intensive from *vṛj* 'to bend'; cf. *áṣṭrām pūṣā' śithirā'm udvárīvṛjat* at 6.58.2. In view of this passage we may perhaps supply *vájram* in ours. *sthávirebhiḥ* : Either supply *vā'jaiḥ* (cf. 6.1.11c; it stands parallel to *ūtíbhiḥ* in a and Indra is similarly called with *ūtí* and *vā'ja* at 4.29.1); or *áśvaiḥ* and compare 67.4c below. *vṛ'ṣaṇam śúṣmam* : cf. 4.24.7d; also *dyumántam śúṣmam* at 1.64.14.

(5) *dhurí iva* looks like an Utprekṣā meant to elaborate the idea in *vā'he*; or a double Vācaka *iva* and *ná*; see on 103.7 below. *ugrā'ya vā'he* like *vṛtrā'ya hántave* (8.12.22a), i.e. dative by the attraction of the infinitive. d : *divíva dyā'm* : The first means 'heaven', the second 'day-light'; cf. *divī'va sū'ryam* at 10.60.5; *divé ná sū'ryaḥ* at 8.70.2; or *divī'va rukmám* at 5.1.12d. Also

(3) *May you possess a hundred favours for a liberal donor,* (as also) a thousand blessings and a rich bounty for him, O possessor of a lovely chin. Strike down the weapon of the inimical mortal; bestow on us glory and wealth.

(4) I have lived for (obeying) the will of a god like you, O Indra; I live on the bounty of a defender like you, O brave god. Be fond (of us) on all the days, O fierce and mighty (god). Do not injure us, O lord of the bay horses.

(5) *These Kutsas (have sung) a powerful song to Haryaśva,* begging from Indra strength inspired by the gods. Make our enemies easy to kill everywhere, O brave god; may we win food, being always victorious.

(6) =24.6.

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(3) b : *sahásram śáṁsāḥ* (and *rātíḥ*) are of Indra to Sudās; but at 8.57.3c they are of the worshipper to the deity. Here they are the same as the *práśastis* of the god which are often mentioned; cf. 8.12.21; 8.19.29.

(4) *krátve ásmi* : '*I stand for your counsel*' *i. e. I stand to* obey and follow it; for the dative cf. *yásya tvám ūrdhvó adhvarā'ya tíṣṭhasi sá sādhate* at 8.19.10. c : *ókaḥ kṛṇuṣva* : cf. *óko dhā* at 2.19.1d; supply *asmā'su*. *ná mardhīḥ* : cf. 32.5b; 73.4d and 74.3d below.

(5) *kútsāḥ* : The name *kutsa* used of the Vasiṣṭhas is strange. *Is it merely an adjective as* Sāyaṇa *explains (kurvāṇāḥ) ? kutsa* = *kṛtsa* (through *kṛdhi*), like *gṛtsa* ? or *kutsa*=*cutsa* (from *cud* 'to urge') 'those who urge the god to liberality' ? See 8.68.7; 10.141.5. In *a* supply *arcanti;* cf. 1.9.10c; 10.133.1b. *śūṣám* is used both as an adjective and as a noun; cf. *śūṣyàḥ stómaḥ* at 66.1 below and *śūṣám stómam* at 6.10.2. *devájūtam sáhaḥ* : cf. *devájūto rayíḥ* at 84.3 below. *suhánā kṛdhi* : cf. *ásvāpayaḥ suhántu* at 19.4 above and *randhaya suhántu* at 30.2 below; also 4.22.9c.

26

(1) Unpressed Soma has never delighted Indra, nor do the pressed juices delight the Maghavan if unaccompanied by hymns. For him I compose a newer and manly hymn which he may like, so that he may listen to us.

(2) At every hymn (which is sung) Soma has gratified Indra; at every Nitha pressed juices have delighted the Maghavan, when the priests, working with equal zeal, pressingly call him for help, as sons do their father.

(3) He has indeed performed those exploits; now he may perform other fresh ones which the priests announce when the juices are pressed. Indra easily pulled down all the forts (of the enemy), as does one common lord his many wives.

(4) Thus have they described him, and surely Indra is heard as the sole victorious distributor of rich gifts, whose ample favours are mutually pressing. May the dear auspicious things cling to us.

(5) Thus indeed does Vasiṣṭha praise Indra, the mighty lord of the people, for a favour to his men, when the juice is ready. Measure out to us rewards which are a thousandfold, (O Indra). Do you protect us (O gods), with your blessings for ever.

26

(1) *nṛvád ukthám* : cf. *nṛvátīr giraḥ* at 3.8*b* above.

(2) *sabā́'dhaḥ* 'pressingly'; see on 8.1 above.

(3) *ab* : cf. 5.29.13*bcd*; 5.30.3*cd*. *c* : cf. 18.2*a* above; *ní mamṛje* : *ní-mṛj* 'to claim, pull down, control, subdue'; cf. *nī rā́'dho áśvyam mṛje* at 5.52.17*e*.

(4) *mithas-túraḥ* : See 18.3*ab* above and 6.34.1; here it is the favours of the deity which are imagined as vying with each other in being the first to reach the worshipper. There it is the poet's hymns trying to reach the deity.

(5) *a* : *ūtáye nṛ́'n* 'for favouring the *men*'; *ūtáye* being treated as if it were an infinitive. See *ándhāṁsi pītáye* at 59.5 below.

27

(1) Our men invite Indra in a battle, that he may yoke (to his chariot) those hymns which help (men) to cross (over a difficulty). Being brave in a battle and fond of physical power, do give us a share in a stable filled with cows, (O Indra).

(2) Make available to our warriors who are your friends, O Maghavan, that great might which belongs to you, O oft-invited Indra. For you have (battered) the strong places (of the enemies), O Maghavan, being a careful (fighter); fling open your bounty (to us) like an enclosed (cow-stall).

(3) Indra is the king of the moving world, of men and of everything of different form which lives on the earth. From these he gives the treasures to his worshipper; may he urge his bounty towards us, even when praised on the spot.

(4) May the rich patron Indra of ours, whose abundant bounty swells with riches for friendly warriors when propitiated by them, never

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27

(1) *nemá-dhiti* 'juxtaposition of some' i.e., a battle, where some are here and some are there; cf. 4.24.4,5. *yunájate* is pr. sbj. 3 s. of *yuj*. *pā'ryāḥ dhíyaḥ* are those 'hymns that help to cross', like *pā'ryam vájram* (1.121.12), *pā'ryam ávas* (4.25.1), or *pā'ryaḥ krátuḥ* (10.27.16) of Indra. At 32.14 and 21; and 83.5 below, however, the word (in the locative) is used with *diví* and means 'that which helps or leads to the end or final decision' (of a battle). *nṛ'ṣāti* is 'a battle', where brave followers are to be won; cf. *śū'rasāti* at 93.5 below. d : cf. 46.4c below and 5.34.5*d*.

(2) supply *tám* as the object of *śíkṣa*; cf. 6.19.9. In c I supply the verb *virujaḥ* and compare 6.22.6*d*; 9.34.1*c*. Again in *d* I supply *gotrám* after *párivṛtam*, (which is an Upamāna for *rā'dhaḥ*) in view of 2.17.1c. For *párivṛtam* (*gotrám*) see *párivṛtāḥ íṣaḥ* at 1.130.3*fg*. On the other hand, Indra's *rā'dhaḥ* is said to be *ápāvṛtam* for all at 1.57.1, *rā'dhas* being conceived as a stall with closed doors as in our passage. Cf. also *duró ná vā'jam ápā vṛdhi* at 2.2.7b.

(4) *nū' cit* is negative; cf. 6.45.23; also 20.6; 22.8 above and 32.5b; 37.3cd below. *vāmám pīpā'ya* : really speaking the words *abhívītā*

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(4) Thus have they described him, and surely Indra is heard as the sole victorious distributor of rich gifts, whose ample favours are mutually pressing. *May the dear auspicious things cling to us.*

(5) Thus indeed does Vasiṣṭha praise Indra, the mighty lord of the people, for a favour to his men, when the juice is ready. Measure out to us rewards which are a thousandfold, (O Indra). Do you protect us (O gods), with your blessings for ever.

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(3) Indra is the king of the moving world, of men and of everything of different form which lives on the earth. From these he gives the treasures to his worshipper; may he urge his bounty towards us, even when praised on the spot.

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withhold his reward, when he proceeds to give gifts for our protection, through a common prayer.

(5) Now grant us ample freedom O Indra, for the sake of prosperity; may we turn your mind towards us for a gift, enjoying (a gift) consisting of cows, horses and chariots. Do you protect us (O gods), with your blessings for ever.

28

(1) Come to our hymns, appreciating them, O Indra; may your horses, when yoked, be turning towards us. Even though all men call upon you variously, listen to our call alone, O all-impeller.

(2) Greatness has clung to a call (sent) to you, O Indra, since you protect the hymn of the poets, O mighty god. When you put your bolt in your hand, O fierce one, being formidable, you have become invincible by your power.

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and *pīpā'ya* suggest the imagery of a cow and we may supply some word like *duhe* : 'whose ample bounty has swollen (with gifts) and being pleased, (yielded) riches to his brave friends'; cf. 2.11.21; 8.14 3 and 10.107.4d. Or else *vāmám pīpā'ya* (transitive) like *svadhā'm pīpā'ya* at 2.35.7.

(5) In c supply *maghám* (from b) or *rā'dhaḥ* (cf. 77.5d below).

28

(2) *a* : I construe *te hávam mahimā' ví ānaṭ* : 'greatness has pervaded your call'. A call to Indra has attained greatness since he protects the hymn of the sages. A call to Indra is always fruitful; so it is regarded as great. Compare *ugrám cit tvā mahimā' sakṣad ávase* at 1.129.10b and *mahā'ṅś ca stómo ádhi vardhad índre* at 6.38.3. It is less satisfactory to construe (as Geldner does) *te mahimā'* (as in 8.65.4) *asmā'kam hávaṁ ṛ'ṣiṇāṁ bráhma (ca), yát pā'si, ví ānaṭ* 'your greatness, i. e. yourself, who are great, has accepted our call (and) the hymn of the sages which you protect'. In this latter construction, the force of the reason, which is obviously given in b, for *a*, is lost.

(3) When you brought together the two worlds under your guidance, O Indra, as you do the warriors who repeatedly call on you, the active one (Indra) smashed down the sluggish one (Vṛtra) because he (*i.e.* the former) was born for great power and dominion.

(4) Be gracious to us through these days, O Indra, because men who are bad friends (to us) are purifying themselves. May the resourceful Varuṇa, who is never associated with sin, cut down into two whatever falsehood he sees in us.

(5) Let us surely praise this liberal Indra, who is the best protector of his singer's hymnal composition, so that he may give us an ample gift and abundant riches. Do you protect us (O gods), with your blessings for ever.

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(3) The reference is to the Indra-Vṛtra fight; Indra brings together the two worlds by means of a storm and rains (cf. 8 6.5) into a clash, as he does the two opposing armies, who call upon his help. And then does the Active god smash down the sluggish Vṛtra, since he was born for great power and dominion. For *nṛ'n sám ninétha* cf. 1.174.3*a*; 6.35.2*ab*; 10.27.2*ab*. *jóhuvānān* may also be taken with *ródasī* (with the necessary *liṅga* and *vacana vyatyaya*) in view of 10 54.1. *tū'tuji* is Indra; cf. 10.22.3; 10 44.1*b*; *jajñé* in c is said of him; cf. 21.7*b* above. For Indra's *kṣatrá* and *śávas*, cf. 1.54.8*d*; 4.17.1*bc*; 6.25.8*c*. Besides *tū'tujāna* is often used of Indra. *aśiśnat* (from *śnath*) : cf. 25.2*a* above.

(4) *pávante* 'purify themselves', i.e., remove their guilt by propitiating Varuṇa and other Ādityas, and thus become more worthy of the protection of Indra and others. The mention of Varuṇa in this Indra Sūkta is very significant. The enemies (*durmitrá* 'a treacherous friend' is worse than an *amítra*) mentioned here are obviously Aryan rivals, worshipping the Vedic deities.

(5) *árcato* : cf. 22.4*b* above. *bráhmakṛti* is a hymnal composition; see 29.2 below; also *brahmakṛ't gaṇá* at 9.5 above and *brahmakṛ'taḥ* at 32.2 below.

29

(1) This Soma is pressed out for you, O Indra; do come, O lord of the bay steeds, being accustomed to it. Do surely drink of this lovely juice which is well pressed and do grant us gifts, being requested to do so, O Maghavan.

(2) Come quickly turning towards us with your horses, O priest and warrior, accepting our hymnal composition. Rejoice very well in this our libation; carefully listen to these hymns of ours.

(3) What devoted service by means of good hymns is for (i. e. liked by) you? When shall we now bring offerings to you, O Maghavan? I have composed all sorts of hymns out of devotion to you. Now surely listen to these calls of mine, O Indra.

(4) And surely those ancient sages, whose (calls) you heard, were but born of ordinary men (like us). Now indeed do I repeatedly call upon you, O Maghavan; you are like a carefully providing father to us, O Indra.

(5) = 28.5.

29

(1) The particle *tú* repeated in b and c, suggests familiarity and insistence on the part of the poet. *tádokāḥ*: cf. 21.1b above and 3.35.7c; 8 82.2c.

(2) Indra is often called *brahmán* or *kaví* to suggest the reason why he appreciated the work of the priest and the poet better than others.

(3) *áramkṛtiḥ* : s. 1.70.5cd. *mati'r ā' tatane* : The image of weaving, like that of chariot-making, is often used in relation to a poetic composition; 2.28.5c; 5.47.6ab; 10.106.1b. *víśvā matīḥ* : cf. 57.6b below and 2.10.2ab.

(4) The poet is arguing with the deity; the god listened to the call of the old sages, who were men like the poet himself. Why not to him then? *prámatiḥ pitā'* 'a providing father'; (cf. 1.31.14c; 10.100.5c) as against 'one who does not provide for his sons' (*ábhuñjat*; cf. 8.1.6ab).

30

(1) Come to us, O powerful god, with your might,—be the furtherer of this our wealth, O Indra— that you may mightily put forth your great manly power, dominion and vitality, O brave lord of men, O good wielder of the great bolt.

(2) Brave men indeed call upon you, who are fit to be called in a battle, (fought) for the sake of their own bodies and for the acquisition of sun's light. Among all the people, you are fit to lead an army; do you subdue our enemies, so as to be easy to kill.

(3) Agni has sat down like a mighty priest, inviting the gods here for the sake of the fortunate (sacrificer), so that happy days may dawn (on him), so that you may hold (your) banner nearmost (to him) in battles, O Indra.

(4) We are yours, such as we are, O Indra, and (so are our patrons) who have praised (you) while giving gifts to us, O brave god.

30

(1) *b* is parenthetical; *cd* continues the thought in *a*. *d* : *máhi* is used instead of *mahé* (c) merely for variety; cf. 28.3c above. It is to be construed as an adverb. *rāyáḥ* masc. as at 72.5 below.

(2) *b* : cf. 6.46.4d. *sényaḥ* : cf. *senānī'ḥ* at 20.5c above; for the formation of the word, see on *rántya* at 18.10 above. *suhántu* is adverb as at 19.4 above. Also see *suhánā kṛdhi* at 25.5 above.

(3) *áhā sudínā* : see 11.2*d*; 18.21*d* above and *sudinatvé áhnām* at 88.4 below. *ketúm dhā* 'hold up one's banner' for some one, is 'to take some one under one's protection'; cf. 9.1*cd* above and 34.6 below; also 10.96.4*a*. *ásuro ná hótā* : Agni is compared with a human priest who is called *ásura*; a patron too is so called at 56.24*b* below and at 10.93.14*b*. Or *ásuro ná* alone constitutes the simile and *hótā* goes with *agníḥ*; in this case Asura is Varuṇa; s. 1.25.10. *subhága* is the sacrificer; cf. 3.18.5*c*; 4.4.7*a*; 8.19.14*c*.

(4) b refers to the patrons (Sūris) of the poet, who are also further mentioned in cd; cf. 6.26.7c. *d* : *su-ābhúvaḥ* 'very helpful'; cf. *svābhúvaḥ ásvarādhasaḥ* at 10.21.2*ab*; *mitrā'saḥ svābhúvaḥ*

Grant your best protection to our patrons ; being always very helpful (to us) may they reach old age (with perfect ease).

(5) = 28.5.

31

(1) Sing aloud your delightful (song) to your Indra, the drinker of Soma and the lord of the bay horses, O friends.

(2) And do sing a heavenly Uktha to the very liberal god, since we men have composed it for him whose bounty is unfailing.

(3) You seek to win rewards for us, O Indra; you desire the cows (for us), O Śatakratu. You long for gold (for us), O god.

(4) Being devoted to you, we loudly praise you, O mighty Indra; do surely appreciate this (act) of ours, O god.

(5) Do not expose us to the slander, nor to the reproach of our enemy, nor hand us over to a niggard. My longing is firmly fixed on you.

---

at 1.151.2b. *jaraṇā'm aśnavanta* : *jarás* or *jaraṇā'*, by which natural old age is meant, is often solicited by Vedic poets; cf. 1.89.9; 1.116.25; 8.67.20c; 10.18.6a; 10.37.6d; 10.59.4c; also cf. 67.10c; 75.5c below. For *jarā'* as decrepitude see on 54.1 below.

31

(1) *mā'danam*, i. e. *ukthám*; see v. 2.

(2) *utá* joins v. 1 and v. 2. *dyukṣám* : Because it is to dwell with the deity in the heaven; Varuṇa is called *dyukṣá* at 34.24 below. Indra's *rā'dhas* too is called *dyuksám* at 5.39.2.

(4) *viddhí asyá no* : cf. 2.32.2c; 3.39.1d; 8.48.8b.

(5) c : cf. 9.1.5c; also 8.24.11ab. *krátu* 'desire, longing' as at 10.11.3c. Also cf. 8.24.11; 8.66.12.

(6) You are a spacious armour and a front-rank fighter (for me), O killer of Vṛtra. With you as my companion I answer the challenge (of a rival).

(7) And surely you are great, since the self-reliant Heaven and Earth acknowledge your power, O Indra.

(8) May our hymn always wait upon you, having befriended the Maruts and accompanying you wherever you go and clinging to you, together with the days.

(9) May our juices, turning upwards, be by the side of you, the wonder-worker, in the heaven. May people bow down to you.

(10) Bring your (offering) to your great (Indra), who grows very mighty; offer well a good hymn to the highly appreciative (god). Move about at will among your many followers, filling men (with your greatness, O Indra).

(11) The poets have composed for the mighty and capacious Indra a well arranged hymn and a song. Wise men never violate his laws.

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(6) *puroyodháḥ* 'a front-rank fighter', 'a leader'. c : *práti bruve* i. e. *aryáḥ* or *árāvṇah* (from v. 5); cf. 8.21.11*ab*; 8.92.32*ab*.

(7) *ánu mamnā́'te* (*anu-man*) 'concede, grant'; cf. 4.17.1; 6.72.3.

(8) *vā́'ṇī* is *marútvatī*, through Indra who is *marútvān*; cf. 1.100.1*d*. *sa-yā́'varī* (*yā́'varī* fem. of *yā́'van*) 'a fellow-traveller', 'a companion'. *sahá dyúbhiḥ* : 'together with the days', i. e. day after day; cf. 18.2*b* above and *ánu dyu'bhiḥ* at 9.86.42.

(9) *c* : cf. 5.32.10*d*.

(10) Mark the attempt at Anuprāsa (*on prá*).

(11) *uruvyácas* 'capacious' so as to contain all that is offered to him; cf. 6.36.3*cd*. *suvṛktím* and *bráhma*; cf. 70.7*bc* below. c : Indra's Vratas are rarely mentioned : see 1.84.12; 1.101.3*b*; 3.30.4*d*; 3.32.8*b*; at 6.19.5 he is called *dhṛta-vráta* like Varuṇa. See also 47.3*c* below.

(12) The hymns (of the sages) have always made Indra of resistless fury their king for overpowering (their foes). Honour these comrades (of his), (namely, the Maruts), for the sake of Haryaśva, (O priest).

32

(1) May not even the expert singers make you halt away from us ; come to our sacrifice even from afar, or if you are here, listen to us carefully.

(2) These your poets have indeed sat around it, when the pressed juice is ready, as the bees do around honey. The bards, longing for riches, have put their desire in Indra, as they put their foot in a chariot.

---

(12) *vā'ṇīḥ* : i. e. of the Maruts (cf. c) or of the sages. *ánutta-manyum* : *ánutta* (from *nud*) 'not driven or moved back'. Indra pushes back his enemy, but himself or his fury is never pushed back from the position which he takes while fighting : *nutthā'ḥ ácyutam sádasas pári svā't* at 6.17.5*d* on the one hand and *ánapacyutam sádasaḥ* 4.17.4*d* on the other. It is, however, possible to take *ánutta* as p. p. p. of *anu-dā* ('whose fury is conceded by all'). For this we may compare *deváttam* (=*devá-dattam*) *bráhma* at 1.37.4; 8.32.27; cf. also *ánuttam asmai kṣatrám* said of Varuṇa at 34.11 below; *túbhyam ánuttam vīryàm* at 1.80 7; *víśvā índrāya táviṣīr ánuttāḥ* at 3.31.13; see also the words *bhágatti, maghátti* and *vásutti* at 9.65.17, 8.24.10 and 8.61.7 respectively standing for *bhaga-dāti* etc. All these speak for *anu-dā* (with a dative), but *ánuttā vṛtrā'ṇi* at 8.90.5 for *nud*. *sám barhaya* 'support, strengthen'; *āpī'n* are Indra's comrades, the Maruts; cf. v. 8*a*.

32

(1) *ab* : cf. 22.6 above; also 2.18.3*cd*; 3.35.5*ab*; 8.2.26; 10.160.1*ad*. *vāghát* from *vah*; cf. *váhni*. *ārā'ttāt cit* : cf. 58.6*c* below.

(2) *mádhau ná mákṣaḥ* : cf. 4.45.4*d*; *índre kā'mam ā' dadhuḥ* : cf. 4.23.5*d*; 5 32.12*d*; 8.2.39*c*; 8.19.18*d*; 8.98.7*b*; 10.42.6*ab*. *ráthe ná pā'dam* : The chariot in which the poet-priests accompanied their patrons on an expedition is meant; cf. 2.12.8*cd*; 5.36.3*cd*.

(3) Longing for riches I call upon Indra, the wielder of the bolt in his hand, who is possessed of great bounty, as a son calls upon his father.

(4) These Somas are pressed and mixed with curds for Indra; come with your horses to this haunt of yours to drink them for wild delight, O wielder of the bolt in your hand.

(5) May he listen to (our prayers); *the (listener) with eager ears* is begged for riches. May he, who in a moment may give hundreds and thousands (of gifts), not disappoint our prayers. None can obstruct him when he wants to give.

(6) That warrior who presses abundant libations to you and washes them for you, O killer of Vṛtra, grows mighty being unopposed, owing to *Indra and his warriors.*

---

(3) *rāyáskāmaḥ* is a compound as at 42.6 below; but see 20.9 above and 97.4 below *where the two words are separately used.* *sudákṣiṇam* : Both his *dákṣiṇā* (bounty) and his *dákṣiṇa* (right hand) are meant; at 8.33.5 Indra is called both *suṣavyáḥ* and *sudákṣiṇaḥ*, as he gives his gifts with both hands; cf. also 1.81.7*cde*; 5.39.1*cd*. His *dákṣiṇā* or bounty is called *ánūnā* at 27.4. above; it is called *ójiṣṭhā* at 1.169.4 and *maghónī* at 2.11.21. For *the simile see* v. 26 below; also 26.2 above and 103.3 below.

(4) *tā'n* and *ókaḥ* stand in apposition or *tā'n* with *pītáye*; cf. 59.5b below. For *óka ā'* see above 20.4*d*; 21.1*b*; 29.1*b*. One *ā'* goes with *yāhi*; the other with the accusative; *cf.* 10.22.6*b*.

(5) *śrút-karṇaḥ* 'one whose ears quickly hear'; see 8.45.17 where he is also called *ábadhira*. *b* : *giraḥ* is also the object of *śrávat*. d : cf. 4.32.8; 8 14.4; 8.88.3; also 9.61.27 (of Soma).

(6) *nṛ'bhiḥ* : The Maruts are meant; see v. 10 below. But even *human warriors may* have been intended; cf. 8.21.12*c*. *sunóti ā ca dhā'vati* : This seems to be an expression for devoted and eager service; *dhā'vati* in such context primarily means 'cleanse, wash, adulterate' (cf. 8.1.17*ab*), but has also the *additional* sense of 'hasten in service'; cf. 8.31.5*ab*; (perhaps even at 5.64.7*cd*).

(7) Be the protection of our patrons, O Maghavan, when you may urge them so as to be assertive (against the enemy, in a battle); may we divide among ourselves the property of (the enemy) killed by you. Being unassailable, bring us wealth.

(8) Press your Soma for the drinker of Soma, namely, Indra, the wielder of the bolt. Cook the cooked offerings for him and surely induce him for a favour. A giver (of offerings) alone is a source of pleasure to a giver (of gifts).

(9) Do not fail in your task, O pressers of Soma; serve steadily for the great (Indra). Do induce him so that he may give us wealth. An active worker alone conquers, dwells and prospers; the gods are not for a bad worker.

(10) None can surround nor stop the chariot of a good donor, (in a battle). He, whose defender is Indra and also the Maruts, goes right into a stall filled with cows (of the enemy).

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(7) *śárdhataḥ* (accu. pl.) : The patrons are meant as seen from the root *saṁ aj*; cf. 1.100.11*ab*; 6.25.9*a*; also vv. 11,15*a*, of this hymn and 34.18 below. *dūṇā'śaḥ* : Nom. s. qualifying *tvam* understood; cf. *dūṇā'śam kṣatrám* at 18.25 above; also *dūṇā'śā dákṣiṇā* at 6.27.8; *dūṇā'śaḥ rayíḥ* at 9.63.11. Also cf. 8.3.10c; 8.68.8c; 8.70.3*a* and *dūṇā'śam sakhyám táva* at 6.45.26. In all these the root is *naś* 'to reach' and the word is *dūṇā'śa* and not *dūṇā's* as Geldner would have it; also see Oldenberg, Noten I, p. 175. These scholars take the word as referring to the enemy.

(8) *máyaḥ* : 'happiness; secondarily, source of happiness'; cf. 81.3*d* below and 1.176.4*ab*. c : *ávase kṛṇudhvám* go together, the accent of the verb being for emphasis (note the following *ít*). Also cf. v. 9*b* and 10.74.5*a*.

(9) *rāyé ātúje* : 'for impelling riches'; *rāyé* is a dative by the attraction of the infinitive; or *ātúj* is a noun like *túj* 'inspiration' ('for wealth and inspiration') for which see 8.4.15*d* (*túje rāyé śikṣa*). Also see 3.45.4*a* (*tújam rayím ā' bhara*). *kavatnú* 'a bad composer'? (*ku* + *tnu*) 'one who composes a *duṣṭuti* (v. 21)? Perhaps only a bad man is meant (*ku* = *kava*) like *kava-arí* at 10.107.3. See also the *tanū'-śubhraḥ kavá-sakhaḥ* at 5.34.3*d*.

(10) *sudā'saḥ* : See on 20.2 above. *pári āsa* : cf. *paryetā' asti* (*rā'yaḥ*) 40.3 below. d : cf. 27.1*d* above and 1.86.3c; 5.34.5*d*; 8.46.9*d*.

(11) That mortal, whose defender you have become, conquers ample rewards, strengthening you (with his offerings). Be the defender of our (fighting) chariots and of our warriors, O brave Indra.

(12) His (i. e. Indra's) *share* becomes exuberant, indeed, like the property of a conqueror. Inimical devils do not harm that Indra who is the lord of the bay horses; he puts zealous activity in a Soma-sacrificer.

(13) *Offer your hymn which is not short, which is well composed* and well decorated, to the gods who deserve a sacrifice. Even many snares do not overpower him who serves Indra with a sacred rite.

(14) What mortal, O Indra, would daringly attack that devotee of yours who *considers you as his treasure ? On the decisive day, a* powerful horse seeks to conquer rewards, only through faith in you, O *bounteous god.*

(15) Urge on in battles our patrons, who give us coveted gifts; may we overcome all dangers under your guidance together with our patrons, O lord of the bay horses.

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(12) *asya*, i. e. *índrasya*; *áṁśa* is the sacrificial share. *dhánam ná jigyúṣaḥ* : A victor in a battle or in gambling is intended here, preferably the former, who also is said to deserve a hymn of praise at 10.127.8c. Also see 6.46.2cd. *rípaḥ* are the injurious devils; cf. 60.9; 104.18 below and 2.32.2ab. In c we have 13 instead of 12 Akṣaras; perhaps we should read *ha* and *ri* quickly together = *hrivān*).

(13) *a* gives an idea about an ideal poem or hymn; *prásitayaḥ* : see on 46.4 below; usually the *prásiti* of a deity is mentioned; but once at 6.6.5 that of a brave warrior is introduced as an Upamāna. All kinds of *prásiti* have, however, no effect upon a devotee of Indra. *índre bhúvat* 'has secured admission to his innermost heart', 'enjoyed his confidence'; cf. *váruṇe antár bhuvāni* at 86.2 below. The locative is significant; we might compare the words *ántara* and *ántama* used with reference to hymns and services as 22.4c above and 101.5ab below.

(14) *śraddhā'* is instru. s.; read 10.151 for the greatness of Śraddhā'. *pā'rye diví* : see on 27.1 above. *vājī'* is either a horse or a warrior; cf. v. 20ab below and 4.8d above; also 90.2d below.

(16) The lowest treasure is yours alone, O Indra; you develop the middle one. You are always the ruler of the highest treasure. None can oppose you in the matter of cows.

(17) You are famous as the giver of wealth to every one, (in) battles which take place (under your directions). All these men of the earth beseech your name, O oft-invited god, desiring for your favour.

(18) Had I been the master of as much as you possess, O Indra, I would have sought to support the singer alone, O digger of wealth. I would not have handed him over to wretchedness.

(19) I would have surely helped my worshipper day after day, for the acquisition of wealth from any source. We have no better relative than you, O Maghavan, not even our father.

(20) Only the active worshipper seeks to win rewards with the goddess of bounty as his companion. I bend your oft-invited Indra (towards myself) with a hymn, as a carpenter bends the rim of a wheel made of superior wood.

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(16) *avamám* : cf. 9.36.5. *nákiḥ* is used with a plural form also at 1.48.6c and often elsewhere. *góṣu* is locative of purpose; or *gó* secondarily means a battle fought for cows and other property; cf. 8.45.21c where we get *yudhí* for our *góṣu*.

(17) Supply *téṣu* in b to complete the sentence. *nā́ma bhikṣate* : see on 22.5 above.

(18–19) : For a similar address to Indra see 8.14.1–2; to Agni, 8.19.25–26. *radāvaso* : A governing compound : see VGS. p. 280, 2b. *mahayaté* is dat. of pr. pt. of *mahay* 'to honour'; see 23.1b. above and 96.1c below. *rāyáḥ* (accu. pl.) either goes with *śíkṣeyam* (cf. 8.92.9a) or with *vide* (*vid* to find) in *kuhacid-víde* 'for finding out anywhere the treasures'. The latter is more in keeping with v. 21a and v. 25b below. Also cf. 9.87.8b. *vásyaḥ* (comparative of *vásu*, neu.) qualifies *ā́pyam*; cf. 8.1.6a.

(20) *nemím sudrvàm* (*sudrū* fem.) 'a felly (of a wheel) made of good wood'. The simile implies great skill on the part of the poet. *ā́ name girā́* : cf. 1.139.9fg; 8.75.5ab.

(21) A mortal does not gain riches by a bad hymn of praise; nor does wealth cling to one who is unmindful. A gift to a worshipper like me on the decisive day is a matter of great ease to you, O Maghavan.

(22) Like unmilked cows (which are waiting to be milked), we call aloud to you, who are the heavenly ruler of this moving world (and) ruler of the stationary (world), O brave Indra.

(23) There is no one on the earth nor in the heaven who is comparable to you; none was born so far (and) none will ever be born. Longing for horses and cows, O liberal Indra, we call upon you, bringing you our offerings.

(24) Bring that (riches) of the overpowering (foe) to these your juniors, O Senior one, O Indra. For from old days you are possessed of ample wealth, O Maghavan, and fit to be called upon in every battle.

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(21) *pā'rye divi* : see on 27.1 above. *suśáktir it* : 'an easy feat of strength'; lit. 'easy succour'.

(22) The simile is appealing; the cows, when they are a little late in being milked and united with their calves, bellow aloud and call the milkman to milk them. 'We are like cows; our milk is our Soma and we are calling aloud because Indra is a little late in visiting us'. *svardr'śam* : see on 37.2b below.

(23) *vājínaḥ* in *c* means 'possessed of Vājas', i. e. sacrificial offerings; cf. 1.3*c* above. Really speaking the word looks like an anticipative adjective ('possessed of gifts') used because *vājáyantah* ('longing for gifts') was unsuited metrically; cf. 4.17.16*ab*; 10.131.3*cd*; 10.160.5*ab*.

(24) *jyā'yaḥ* is voc. and undoubtedly refers to the god as at 20.7 above and 86.6 below. Similarly *kánīyasaḥ* refers to the worshippers and is either gen s. for dative, or accu. pl. In the latter case it is also possible to take *abhí ṣatáḥ* with *kánīyasaḥ* 'to us, your juniors, who are (i. e. should be) superior (to their rivals)', and *ā bhara* with two accusatives as at 33.10*d* below. For *abhí ṣatáḥ* 'overpowering', cf. *abhí sát bhayám* at 2.41.10; also 2.23.9*cd* and 18.2*b* above. Perhaps *jyā'yaḥ* is *jyā'yaḥ sumnám* as at 6.26.7*ab*; but this is less likely.

(25) Drive away very far our foes, O Maghavan; make riches easy of acquisition to us. Be our defender in the great battle ; be the furtherer of your friends.

(26) Bring us wisdom, O Indra, as a father does to his sons. Help us in this battle, O oft-invited god; may we enjoy the light (of the sun) in *the fullness of our life.*

(27) May not the unknown powerful persons of impious thoughts nor those of unholy behaviour overpower us. We (shall) cross beyond many swift-flowing (and deep) waters, with your help, O brave god.

33

(1) The white-robed sages with the knot of their hair to the right have greatly delighted me by stirring up my thoughts. (When I heard them), I got up from my grass-seat and said to the men around : ' The Vasiṣṭhas cannot be favoured by me from a distance '.

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(25) In words like *pradhána* and *mahādhaná*, the word *dhána* is used *secondarily in the sense of a battle* where *dhána* is conquered.

(26) *yā'mani* ' in this battle '; cf. 10.80.5b. *jyótir aśīmahi* : see on 66.16 below.

(27) *ájñātāḥ vṛjánāḥ* . *vṛjána* (mas. or neu.) is ' a compelling power '; (from *vṛj* to turn); cf. 10.27.4a. Here the *vṛjána* is inimical; at 61.4d and 99.6d below it is a heroic band of friendly followers. *śáśvatīr apáḥ* : This is an Atiśayokti, dangers being identified with deep unfordable rivers; see below 65.3d where a simile is used. *tarāmasi* : the present has the sense of immediate future.

33

This is the second hymn which refers to the Dāśarājña war; as said before, this contains merely the reminiscences of the great event, particularly of the glorious part played by the great Vasiṣṭha, the founder of the family, who is here almost deified. As a matter of fact, the mention of the number *ten* or of the name *dāśarājña*, occurs only in this and the next (i. e. No. 83) hymn which refer to the event. The main object of the present hymn is the glorification of the Family of the Vasiṣṭhas among the Families of the Vedic sages, through a

deification of its founder. In vv. 5 and 6 it refers to the Dāśarājña, but gives all importance to the priestly services of The Vasiṣṭha in achieving the victory. No details of the battle are given, nor are any words of praise uttered for the fighters themselves. On the other hand, they are represented as completely dependent upon their priests who alone could persuade Indra to intervene on their behalf and bring about a complete rout of the enemy. Nearly the same thing has happened in hymn No. 83, where in vv. 7 and 8 Sudās's victory is wholly assigned to the efficacy of the priestly services of the Vasiṣṭhas whose earlier name seems to have been Tṛtsus.

The hymn is conceived as a dialogue between Indra and the leader of the Vasiṣṭha Family. In vv. 1 to 6 Indra is supposed to address the Vasiṣṭhas, where in vv. 1 and 4 he refers to himself in the 1st person while in others, in the 3rd. The Leader of the Family then picks up the thread; in vv. 7 and 8 he describes the general greatness of the Vasiṣṭhas, i. e. his followers, addressing them directly in the latter. In vv. 9 to 13 he comes to his main theme and describes in glowing terms how on the occasion of a Satra started by the celestials, the twin deities Mitrā-Varuṇā were persuaded to take part in it, how at the sight of the celestial nymph Urvaśī their passion became uncontrolled resulting in their dropping of the semen which partly fell in an earthen pitcher and partly outside it, and how finally Vasiṣṭha was born from that portion which had fallen outside, but which was held by the gods in a lotus flower and carried to Urvaśī for disposal. He calls Vasiṣṭha a son of Mitrā-Varuṇā born of Urvaśī, but born from her mind (and not from her body). This he describes as Vasiṣṭha's first birth, when he left *The Lightning* where *he* properly belonged and entered the mass of lustre of which the semen consisted, approaching at the same time the celestial nymph Urvaśī as his Mother. The second birth as a human sage is not described in any details; he is merely said to have been taken to the people of the Tṛtsus by his brother Agastya, who was born from the portion of the semen that had fallen in the pitcher. Even Agastya's birth as a *human* sage is neglected by the speaker. In the course of his description, he merely says that Vasiṣṭha desired to enter the thousand-branched or the thousand-threaded Secret namely, the Mundane Existence, which was started by Yama. Here in vv. 10 and 11 the great Vasiṣṭha is directly addressed by his descendant, the speaker himself, (to indicate his close intimacy with him), who in the last stanza calls upon the *Bharatas* (the *Pratṛds*) to wait upon him with devotion, as he had chosen to be with them, through his descendants, always supporting the latter in their priestly work.

(1) *a* : cf. 83.8*cd* below. These two passages ought to leave no doubt that the Tṛtsus are the Vasiṣṭhas themselves. *abhí pramandúḥ* cf. 8.12.13*ab*. *c* : Construe *barhíṣaḥ pári uttíṣṭhan nṛ́'n voce.*

(2) They brought Indra to themselves from afar by means of their pressed juice, in spite of Vaiśanta and away from the fierce Pānta. Indra chose the Vasiṣṭhas, leaving aside (even) the pressed juice of Pāśadyumna Vāyata.

(3) Thus indeed did he cross the river with them; thus indeed did he kill Bheda with them. Thus indeed did Indra save Sudās in the Dāśarājña war owing to your hymn, O Vasiṣṭhas.

(4) Willingly, O men, did I cover the axle of the chariot owing to the hymn of your ancestor, (saying) 'you shall not come to grief', since, O Vasiṣṭhas, you have put strength in Indra by your loud voice in the (singing of the) Śakvarīs.

(5) Being surrounded and distressed in the Dāśarājña war, they looked up (to Indra) with prayers, as thirsty men look up to the

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(2) Either take Vaiśantám and Pā'ntam as proper names of sacrificers, or, *áti pā'ntam* and *ugrám* as adjectives of Indra and *vaiśantá* alone as the name of a sacrificer. But it is also possible, (yet less likely), to take *pā'ntam* as 'a drink' (cf. 1.122.1*a*; 1.155.1*a*), i. e. Soma, with *vaiśantám* 'tubful'—cf. Sāyaṇa: *veśantaḥ palvalam* (see also Av. 11.6.10*c*); *atra somādhāraś camaso lakṣyate*—and *ugrám* 'strong' (cf. *ugrā'm pītím* at 10.104.3*a*) as its adjectives.

(3) The *síndhu* may be Paruṣṇī; but it is more likely that it is the Yamunā and that *ab* contain an allusion to the events mentioned at 18.19 above.

(4) The *akṣa* is of the chariot of the Vasiṣṭhas, i.e., of their patrons, as is clear from the following words, namely, 'you shall not perish'. *bráhman* is, therefore, not the *thing* with which the axle was covered, but it was instrumental in Indra's doing it. At 3.53.19 the axle of Viśvāmitra's cart is requested to put on the essence of the Khadira wood, i. e. it is invested with the power of a mantra, so that it may not give way on the journey. *ná kīlā riṣātha*: These are Indra's words; cf. 10.48.5*d*. *śákvarīṣu*: *śákvarī* seems here to be the name of a metre which contains seven Gāyatra Pādas in a stanza; cf. 10.71.11*b*. The word, however, may yet have its root meaning 'enabler', 'strength-giver' also intended. (*śakvarīsu* = *śakvarīṣu ṛkṣu*—Sāyaṇa).

(5) *tṛ'ṣṇaj* is 'a thirsty man', who looks up to the heaven for rains. The word is derived through the medium of *tṛ'ṣṇā* or *tṛ'ṣṇu*,

heaven (for rain). Indra heard while Vasiṣṭha was praising him and gave ample freedom to the Tṛtsus.

(6) *The Bharatas were very few and limited like the sticks* used for driving the cows. But as soon as Vasiṣṭha became their leader, immediately then did the people of the Tṛtsus spread themselves everywhere.

(7) The three (gods) send down the germinating seed among the creatures; the three Aryan peoples are led by the sun's light; the three Fires wait upon the Dawn. All these the Vasiṣṭhas have known very well.

(8) Their (inner) light (of knowledge) is like the rising splendour of the sun; their greatness is deep like that of the ocean. Your hymn is inimitable by others, like the swiftness of the wind, O Vasiṣṭhas.

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from *tṛs + aj*, which noun-making affix is also seen in *dhṛṣáj* from *dhṛs* at 5.19.5*c* and *dhváj* from *dhū* at 83.2*a* below. For the same simile cf. 5.57.1*d*. *vṛtā'saḥ* : The Tṛtsus and their followers, the Bharatas, were surrounded; see v. 6; also 83.6–8 below.

(6) The simile is significant; the driving stick is small and unimportant until it is held in his hand by the cow-boy. So were the Bharatas until they were led by their priest Vasiṣṭha. *tṛ'tsūnām víśaḥ* 'the people of the Tṛtsus' i. e. the people under their spiritual protection; here the Bharatas.

(7) *tráyaḥ* are Agni, Apām Napāt and Sūrya who send down rain. *ā'ryāḥ prajā'ḥ* : Gods and men in the three worlds, led by Agni in his triple form (Agni, Apām Napāt and Sūrya) are intended. The three Gharmas are the three sacrificial fires. *uṣásam sacante* : cf. 3.61.6cd; 5.1.1*ab*.

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(9) They alone move about fearlessly owing to the innate knowledge of their heart, in that Secret of a thousand branches; intending to weave that garment, first woven by Yama, the Vasiṣṭhas approached the celestial nymph (for birth).

(10) And that was indeed your one birth, O Vasiṣṭha, when Mitrā-Varuṇā saw you going to the lustre, (i. e. their semen), away from the lightning; (and that was the second), when Agastya brought you away from the (celestial) clan (to the people i. e. the Bharatas).

(11) And indeed you are (the son) of Mitrā-Varuṇā, O Vasiṣṭha, born from Urvaśī, through her mental power. The Viśve Devas

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(9) The *niṇyám* 'secret' is the 'mundane existence', the Saṁsāra, which is conceived as a tree of a thousand branches (like the Aśvattha in the B.G. 15.1) in b, and a garment (of a thousand threads) in c. The words *tatám* and *váyanto* show that *paridhí* means 'a garment'; cf. 10.19.7ab (*pári vo dadhe ūrjā́* 'I cover you with vital food) and *paridhāna* in Classical Sanskrit. The plural number in *d* is only indicative of respect; cf. v. 12d below. *abhí* conveys 'confidence' and *sám* conveys 'ease' in the expression *abhí sám caranti.*

(10) *vidyút* seems to be an imaginary mass of lustre from which Vasiṣṭha came out; the Maruts are similarly said to be born from the *vidyút* at 1.23.12. *jyótiḥ*, i. e. the luminous semen of the gods is the object of *samjíhānam* and *pári* goes with the ablative *vidyútaḥ*. In *d* supply *tád dvitī́'yam jánma. viśá ājabhā́'ra* : Pada Pāṭha is *viśáḥ*, which word with this accent is always ablative or genitive singular and not accusative plural, as is expected here in view of v. 6. So *víś* is the *daívī víś*, to which Vasiṣṭha belonged: 'when Agastya brought you down (to the Pratṛdaḥ) away from the *daívī víś* or the 'celestial community'; or (against Pada Pāṭha) *viśa'* of the Saṁhitā is *viśé* and not *viśáḥ* : 'When Agastya brought you down to the people (of the Tṛtsus), i.e. to the Bharatas', *viśé* being *tṛtsūnām viśé* (cf. v. 6).

(11) Both *urváśyāḥ* and *mánasaḥ* are ablatives : Urvaśī was the mother (cf. v. 12d) and her *manas* was the instrument, instead of her body, through which the birth was effected. It is, however, not impossible that by Ślesa the poet may have suggested that the birth was due to the *manas* of the gods passionately fixed on Urvaśī (*urváśyāḥ* as genitive of object). See v. 10b together with v. 13*ab*. Yet it is not

held the dropped semen, i. e. yourself, in a lotus, with the help of a celestial hymn.

(12) That extremely wise knower of both (the creatures), Vasiṣṭha, giving his gifts in thousands or indeed always associated with gifts, was born from the celestial nymph, intending to weave the garment first woven by Yama.

(13) Being impelled by the prayers (of the Viśve Devas), the two (gods) officiated as priests at a Satra; (there) they dropped their semen together in a jar (at the sight of Urvaśī). From it, (i. e. the semen) indeed, Māna arose from the middle (of the jar); they call that another sage who arose from it (but outside the jar) by the name Vasiṣṭha.

(14) He supports the bringer of the Ukthas and the bringer of the Sâmans; himself holding the press-stones he may speak with authority in front of all. Wait upon him with a delighted mind; may Vasiṣṭha go to you, O descendants of Pratṛd.

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to be doubted that Urvaśī had agreed to be the mother (cf. v. 9*d*, 12*d*) and that the birth of the sage was not a one-sided affair. *bráhmaṇā daívyena* : This is to be construed with what follows; with the help of the celestial hymn the gods held that semen in a lotus and carried it to Urvaśī, persuading her to offer her services as a mother. She offered her mind and not the body for the purpose.

(12) *praketáḥ* : see on 11.1 above. *ubháyasya*, i. e. *jantóḥ* (9.1 above) or *jánmanaḥ* (1.31.7*c*); both gods and men are known to him, as to Agni. *sádānaḥ* 'always having gifts (from and to the gods)'. c : cf. v. 9*c*.

(13) Construe *námobhir iṣitā'* and so *satré jātā'* : *tátaḥ* : 'from that *rétas*', but in different circumstances; in the case of Vasiṣṭha the gods and Urvaśī had helped; while no such help was needed in the birth of Agastya. *mádhyāt*, i.e. *kumbhásya mádhyāt*; c refers to Agastya.

(14) These are either the words of Agastya, when he brought Vasiṣṭha to the Bharatas (v. 10*d*), or of Indra, this time to the Bharatas, or of the leader of the family of the Vasiṣṭhas, as said above. *pratṛdaḥ* : The word seems to refer to the warrior-patrons of the Vasiṣṭhas, namely, the Bharatas led by Sudās. The word is connected with Pratardana Daivodāsi mentioned at Kaus. Br. 26.5.

34

(1) Let the divine brilliant prayer go forth from us, like a well fashioned gift-laden chariot.

(2) They, i. e., the Waters, know the birth of Heaven and Earth; the Waters indeed listen to us while they flow.

34

The metre of this hymn is known as Dvipadā Virāj, each stanza in which contains 2 Pādas of 10 Akṣaras each. Really speaking, however, the stanza contains 4 Pādas of 5 Akṣaras each, where, the 2nd, the 4th and the 5th Akṣaras are generally long. The Udātta accent of the verbal forms in vv. 3b, 3*d*, 4*b*, 6*b*, 20*b* and 20*d* shows that these Pādas were conceived as consisting of 5 Akṣaras only, since all these verbs receive their accent like those that stand at the beginning of a Pāda. The Nighāta accent on the other hand, of verbs in vv.14*d* and 17*d*, even when they stand at the beginning of the shorter Pādas, shows that this division into shorter Pādas was not regarded as compulsory by the poets. It is also to be noted that the division into shorter Pādas is wholly neglected in v. 17 (first Pāda); v. 21 forms a transition to the Triṣṭubh stanzas which follow thereafter. In this transitional stanza the first half consists of shorter Pādas, while the second is a regular Triṣṭubh Pāda. This same metre is employed for the first 9 stanzas in No. 56 below, where v. 10 is a transitional stanza with its first half consisting of two shorter Pādas and the second being a regular Triṣṭubh Pāda. Both the hymns contain 25 stanzas each. In course of time it appears that such a pair of shorter Pādas came to be regarded as a single unit standing for a Pāda of 10 Akṣaras and was often substituted for a regular Triṣṭubh Pāda in a stanza in the Triṣṭubh metre; see e. g., 52.3c below.

(1) *śukrā' manīṣā'* : cf. *śukrávarṇām dhíyam* at 1.143.7. *sútaṣṭo* primarily goes with *rátho*, but is also to be construed with *manīṣā'* (with a change of gender); cf. *sútaṣṭam mántram* at 2.35.2. A hymn is often compared with a chariot in point of careful construction and so the root *takṣ* is also used with a word denoting a hymn. See e. g., 7.6b above. *devī'* : see above on 21.5. *rátho na vājī'* : cf. 9.22.1; but here the adjective seems to be anticipative (cf. 1.129.1c etc.), used in place of *vājayúḥ*, which is metrically unsuited.

(2) *ā'paḥ* are here conceived as the first Creation as at 10.82.6; 10.121.7. They are, however, more prominently so described in the Saṁhitās of the Yajurveda and then in the Upaniṣads.

(3) Even the Waters swell for him and become vast; the fierce brave (warriors) may praise him in the midst of their foes.

(4) Put the horses at the yoke for *him* (i. e. *Savitṛ, O priests*); the golden-armed one (Savitṛ) is (fit to be invoked) like Indra, the wielder of the Bolt.

(5) Start towards the sacrifice, like the days; urge (the sacrifice) like *a traveller (his horses), on his march.*

(6) Urge on the sacrifice, surely, during the battles; hold it on as a banner, as a warrior, for the people.

(7) From his powerful breath, there arose a ray as it were; he bears the burden (of the sacrificial offerings), as the earth, the creatures.

(8) *Unassociated with the* Yātus I *invoke* the *gods, O Agni;* I offer a hymn, making it effective by Ṛta.

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(3) *asmai* in *a* refers to Indra as the mention of Vṛtras and Waters shows. That Indra was meant by the poet is also seen from v. 4 where he is employed as an Upamâna for Savitr.

(4) Savitr is meant by *asmai* here, as seen from the word *híraṇyabāhuḥ*. Supply *hávyaḥ* as the common property in the simile.

(5) *áhā iva* : 'like the days', i. e. in a regular order; cf. 10.18.5c. The Pada Pātha, however, (and Sāyaṇa) considers *áha-iva* as a conjunct particle of decoration. *yātr'* '*a traveller*'; *also* 'an assailing follower' as at 1.32.14*a*. *hinota*, i. e. *yajñám* as in v. 6.

(6) *dádhāta ketúm* : See on 9.1c above. In v. 5 the sacrifice was conceived as a horse (as suggested) by the second simile (cf. 43.2*a* below); *here, as a front-rank leader.*

(7) Agni is meant by *asya*; *bhānú* is rather that form of Agni in which he takes the offerings of men to the gods. See on 4.1*ab* above. *bhū'ma* (from *bhū*) is a collective noun meaning 'all creatures together' here and at 45.1d below. But at 86.1d and in v. 19 in the present hymn, the word means 'earth'.

(8) *áyātuḥ* 'one who is not a Yātu or a devil'; cf. 104.16*d* below for the same word; (or a Bv. cd. with irregular accent; see trans.) For a similar protest, denying any connection with a Yātu or a Rakṣas see 21.5 above and 85.1 and 104.16 below.

(9) Bring forth your divine hymn; place your prayer among the gods.

(10) The fierce thousand-eyed Varuṇa has watched the domain of these rivers.

(11) He (i.e. Varuṇa) is the king of kingdoms and the ornament of rivers; resistless rulership (is assigned) to him throughout all life (or, life-long rulership is conceded to him by other gods).

(12) Protect us, (O gods), in the midst of all men. Make the talk of the slanderer devoid of days.

(13) May the unkind weapon of the haters go away. Separate from all sides the danger to our bodies.

(14) May Agni, the enjoyer of our offerings, favour us through our prayers; his dearest hymn is laid down for him.

(15) Make Apām Napāt your friend, together with the gods, (O priests); may he be kind to us.

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(9) *devī́m dhiyam* : see on 21.5 above. *devatrā́* : see 52.1 where the word is contrasted with *martyatrā́*.

(10) *pā́thas* (from *pā* to protect) is 'domain', 'protectorate'; cf. *devā́nām pā́thaḥ* at 47.3 below.

(11) *péśo nadī́nām* : At 8.41.7 Varuṇa is called *átka* or 'garment' of the rivers, while at 9.90.2c the rivers are regarded as his 'dress'. See also below 49.3-4 and 87.6 where Varuṇa's close connection with the rivers is mentioned. *ánuttam* (from *nud*) *kṣatrám* : See on 31.12 above where Indra is called *ánutta-manyu*.

(12) *ádyum* 'day-less' i.e., 'not lasting overnight'; or 'devoid of brilliance or glory'. Contrast *dyumáttamāni vácāṁsi* (8.101.7), *dyumántam ghóṣam* (10.84.4) or *dyumátīm vā́cam* (10.98.2). *ninitsóḥ* : see 25.2 above.

(13) *rápas* (from *rap*=*raf* 'to injure') is 'injury'; cf. 50.1d below.

(15) *sajū́r* (from *sa* and *juṣ*) 'together with' (adverb).

(16) I praise with my hymns Ahi, born of Waters; he (is) seated in the regions at the bottom of the rivers.

(17) May not Ahi Budhnya expose us to danger; may not the *sacrifice of this pious* man *go astray.*

(18) And *may they (i. e. the Maruts) bestow fame on these our* warriors; may they, i. e. the warriors, go forward to prosperity, proudly overpowering the enemy.

(19) They torment the enemy with their onslaughts, as the sun does the earth, being followed by large armies.

(20) When our wives approach us, may Tvaṣṭṛ of lovely hands bestow on us brave sons.

(21) May Tvaṣṭṛ gladly accept our hymn; may Aramati be the seeker of wealth for us.

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(16) *gṛṇīṣe* : 1 s. of *gṛ*; 'it is a secondary form, whose stem is made with the addition of *s* or *ṣ* to the present stem, but not to the Aorist form of the root and has the form and meaning of the Present' (Macdonell, Vedic Grammar, p. 378, sec. 521). Similar forms in this Maṇḍala are *hiṣe* from *hi* (7.1), *punīṣé* from *pū* (85.1) and *gāyiśe* from *gā* (96.1). Supply *āste* in cd; cf. 10.139.2*a*.

(18) *aryáḥ* (gen.) goes with *śárdhantaḥ*; or *aryáḥ* (nom.) are the nobles who are the same as the 'warriors' in ab, *śárdhantaḥ* ('proudly assertive') being the adjective; see on 21.5c above. *prá yantu* : subject is *naraḥ*; cf. 74.6 below.

(19) *eṣām* is reflexive and refers to the Maruts, who are meant by *mahā'senāsaḥ*. They are called also *vṛddhásenāḥ* at 1.186.8, and *dhṛṣṇúsenāḥ* at 6.66.6.

(20) See above on 2.9 for Tvaṣṭṛ's association with procreation.

(21) Aramati is a deity; see on 1.6 above.

(22) May the gods, who resort to their gifts, grant us those treasures. May Rodasī and Varuṇānī hear us. May Tvaṣṭṛ be our good defender together with the Defender-goddesses; may he, whose gifts are liberal, bestow riches on us.

(23) May, therefore, Treasures, Mountains, Waters, Plants, Heaven and Earth together with Trees and both the Rodasī protect us, all resorting to their gifts.

(24) May the vast Rodasī consent to it; may the celestial Varuṇa whose friend is Indra, and may all the Maruts who are overpowerers (of their foes) do the same. May we be the containers of riches, in order that it may be put in us.

(25) May Indra, Varuṇa, Mitra, Agni, Āpaḥ, Plants and Trees gladly accept that of ours; may we be under the protection of the Maruts, in their lap. Do you protect us (O gods), with your blessings for ever.

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(22) *rātiṣā'caḥ* is either an adjective of *devāḥ* supplied or a class of gods like *abhisā'caḥ* at 35.11c below. The same must be said of Varutrī' (38.5; 40.6 below). Varuṇānī' is the queen of Varuṇa; she is mentioned along with Agnāyī and Indrāṇī (queens of Agni and Indra respectively) at 1.22.12; 2.32.8 and 5.46.8. They are, however, hardly ever mentioned in the company of their lords (except Indrāṇī in 10.86).

(23) *rā'yaḥ* and others are deified here.

(24) *sahá* (adj.) 'overpowerer'. *rāyáḥ* goes with both *dharúṇam* and *dhiyádhyai*: cf. *dhṛṣṇáve dhīyate dhánā* at 1.81.3.

(25) *tát*, i.e. what is said in vv. 23-24; cf. *tát ánu jihātām* in v. 24. This stanza is repeated at 56.25 below.

35

(1) May Indra-Agnī be *propitious to us with their favours; may* Indrā-Varuṇā, *to whom our offerings are brought, be good to us. May* Indrā-Somā *be good to us for our welfare, happiness and bliss; may* Indrā-Pūṣaṇā *be good to us in the acquisition of food.*

(2) May Bhaga be good to us, may Śaṁsa (i.e., Narāśaṁsa) be good to us. May Puraṁdhi and Treasures be good to us. May the Speech of the easily controllable Satyá be good to us; may Aryaman who is born in many places, be good to us.

(3) May Dhātṛ and Dhartṛ be good to us; may the Extensive one (The Earth) be good to us of her own will. May the two vast worlds and the Rock be good to us; may the benevolent Invocations to the gods be good to us.

(4) May Agni with his face of flames be good to us; may Mitrā-Varuṇā and Aśvinā be good to us. May the pious Deeds of the Pious ones be good to us; may the ever active Vāta blow bliss towards us.

(5) May Dyāvā-Pṛthivī be good to us at the early call; may Antarikṣa be good to us in order that we may see. May the Plants and the Trees be good to us; may the victorious Lord of the region be good to us.

35

This is a *Śānti Sūkta* where several objects, both animate and inanimate, are deified and requested to give bliss and peace to the mortal worshipper. More noteworthy among them are *satyá*, which is said to be *suyáma* (v. 2), *devā́nām suhávāni* (*śobhanāni havāni* neu.) (v. 3), *sukṛ́tām sukṛtā́ni* (v. 4) and *bhavítram* (v. 9). In v. 2 *śáṁsa in a is probably nárāśáṁsa, while in c it is merely deified* 'speech'. In v. 5 *rā́jasaḥ pátiḥ* is Viṣṇu; cf. 100.5*d* below. In v. 7 *prasvàḥ* are Agni's mothers, i. e. the Araṇis. In v. 12 *satyásya pátayaḥ* are invoked along with 'cows' and 'horses'; but they are probably the gods and manes mentioned in the same stanza, and not independent deities. In v. 13 *perú* (from *pṛ* to fill) is Apām Napāt.

(6) May the divine Indra together with the gods be good to us; may the well praised Varuṇa, together with the Adityas, be good. May Rudra, together with the Rudras (i. e. the Maruts) be good to us, since he has cooling remedies. May Tvaṣṭṛ together with the goddesses kindly listen to us here.

(7) May Soma and the Prayer be propitious to us; may the Press-stones and indeed the Sacrifices, be good to us. May the Erections of the Sacrificial Posts be good to us; may the Mothers (the Aranis) and the Vedi be good to us.

(8) May the wide-observing Sun rise favourable to us; may the four main Directions be good to us. May the firm-based Mountains be good to us; may the Rivers and the Waters be good to us.

(9) May Aditi with her Laws be good to us; may the Maruts, the lords of good songs, be good to us. May Visṇu and indeed Pūsan be good to us; may the Creation and indeed Vāyu, be good to us.

(10) May the divine Defender Savitṛ be good to us; may the brightly shining Dawns be good to us. May Parjanya be propitious to our people; may the benign Lord of Fields be kind to us.

(11) May the divine Viśvadevas be good to us; may Sarasvatī with the divine Thoughts be kind to us. May the Helpful and the Bountiful gods be good to us; may those that dwell in Heaven, on Earth and in (celestial) Waters be gracious to us.

(12) May the Lords of Satya be kind to us; may the Horses and the Cows be kind to us. May the deft-handed artists, the Ṛbhus, be good to us; may the Fathers be gracious to us during our calls (to them).

(13) May the divine One-footed Aja be good to us; may Ahi of the Bottom and the Ocean be gracious to us. May Apām Napāt, the Impregnator, be gracious to us; may Pṛśni with the gods as her defenders be kind to us.

(14) May Ādityas, Rudras and Vasus like this hymn which is being newly composed. May (the gods), born in Heaven and on Earth, and those respectable ones who were born from the Cow, listen to us.

(15) May those holy, immortal knowers of Ṛta, honoured by Manu and deserving a sacrifice among the gods who deserve a sacrifice, grant us today ample moving space. Do you protect us (O gods), with your blessings for ever.

36

(1) Let our prayer go forth from the seat of Ṛta; the sun has released the cows together with his rays. The earth has stretched herself wide, (beginning) with its summit; the fire is kindled over the broad surface (of the earth).

(2) I prepare for you this pleasing hymn anew, O mighty Mitrā-Varuṇā, like this sacrificial food; one of you two is an unassailable lordly guide and Mitra, calling himself as such (or being so called), urges men to activity.

36

(1) *sádanād ṛtásya*: The sacrificial chamber is meant, the sacrifice being considered as an emblem of the Ṛta. Elsewhere, the home of Ṛta is said to be situated far away in the distance, i. e. in the heaven, from where the gods go to the earth; see 2.34.13; 4.21.3; 4.51.8. At 60.5 below, the gods are said to be growing powerful in the *ṛtásya duroṇá* 'Home of Ṛta' which is obviously in the heaven. In *b* we have *sahárthe tṛtīyā*; the reference is to the cows which are released from their stalls to go out to the pasture lands at the rise of the sun; cf. 81.2 below and *sū'ryo raśmím yáthā sṛja* at 8.32.23. In *c* the earth is said to grow wider, beginning from its summit down to the plains, as the darkness gradually recedes, first from the high and then from the low places. The *pṛthú prátīka* is of the earth and is the Vedi.

(2) *íṣam ná*: The simile is only nominal, since *iṣ* 'the sacrificial offering' and the *suvṛktí* 'the hymn' are simultaneously prepared and brought for the gods, the one serving as the Upamāna for the other. It is in such cases, i. e. where the Upamāna too is Prakṛta like the Upameya, that Sāyaṇa's remark *naś cārthe* is aptly applicable. See for a similar situation 1.61.2 and 2.16.1 in particular. *návīyaḥ* is adverb; in c Varuna is meant and in *d* the word *mitráḥ* is *śliṣṭa*; cf. 3.59.1*a*.

(3) The movements of the onrushing Vāta have come to a halt; like cows the sweeteners (i. e. the clouds) have swollen. Being born in the seat of the great Heaven, the Bull (Parjanya) has roared at the same udder (i. e. the rain-cloud).

(4) May I, who may yoke with a hymn these your horses, your dear supporters, that are good at the chariot, turn you, O brave Indra, who humble the fury of (the enemy) seeking to injure, (and) the wise Aryaman here.

(5) At the Ṛta's own home, respectful worshippers secure by worship his friendship and (through it), life-vigour (for themselves). Being praised by men, he has released nourishing foods (for them); this dearest prayer is for Rudra.

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(3) *vā'tasya ityā'ḥ* (from *i* to go) : cf. *nábhasaḥ ityā'* at 1.167.5*d*. The stanza refers to the approaching rains when the winds stop and the down-pour starts; cf. 40.6*d* below. *rante* from *ram* 'to rest, loiter'; cf. *ranta* at 39.3 below. *ápipayanta* : cf. 23.4*a* above; also *āpaḥ sūdayitnvàḥ* at 10.64.9*c*. The context does not recommend the meaning 'pool' for *sūda* (Old. and Geld.); the poet describes what happens in the mid-air when the rains approach. *sūda* (from *svad*) is 'the sweetener', here the rain cloud, whose water is used for preparing the Soma drink; cf. *havyasū'daḥ usríyāḥ* at 4.50.5, said of the cows.

(4) Sāyaṇa supplies the chief clause *tvam asya yāgam ā yāhi* in *ab*. According to him a human poet is meant in *ab* and Aryaman in *cd*. It is evident that c refers to a deity, probably to Indra himself (*te* in *a*), and *abd* to a human poet; cf. 19.6 above and 1.82.6*a*; 3.35.4*ab*. It is, therefore, quite likely that here we have an anakoluthic construction, the poet having begun with a verb in the 3rd person and ended with another in the 1st. So supply *saḥ aham tvām* in *d*.

(5) Mark the use of the root *yaj* in the sense of 'gain by worship' something; cf. *devā'nām ávo yakṣi* at 3.17.3*c*. *pṛ'kṣaḥ* (accu. plu.) : see on 37.6 below.

(6) *When the famous and loud-roaring (rivers), together with* the seventh, i.e. Sarasvatī, whose mother is the ocean, all who are easy to milk, who yield their milk in ample streams, and who behave like a pious presser of Soma, swelling with their own mass of water, (visit our sacrifice);

(7) May (they) and also those jovial and powerful Maruts, favour our hymn and offspring; may not the freely roaming Akṣarā avoid us altogether. They all have increased our riches, which faithfully accompanies us.

(8) Bring forward your great Aramati; (bring) forward Pūṣan like a hero honoured in the assembly of the learned, Bhaga the defender of this our hymn, Vāja and the liberal Puraṁdhi, for gain.

(9) *May this praise go towards you,* O Maruts, towards Viṣṇu who protects the dropped (seed in the wombs) by his favours. And may they bestow vigour on their bard for the sake of offspring. Do you protect us (O gods), with your blessings for ever.

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(6) v. 6 is to be construed as a relative clause. *suṣvā́yanta* seems to be a Denominative form, in spite of the accent, from the adj. *śúṣvi* 'a habitual Soma-presser'; it may mean 'offer their fluid in abundance, like *súṣvi.*'

(7) *utá* shows that *tā́'ḥ* (*ā́'paḥ*) is to be understood at the commencement. *ákṣarā* is the *vā́k*; see on 15.9 above, and *manīṣā́'m dhenúm cárantīm* at 3.57.1; also cf. 1.167.3cd.

(8) *prá kṛṇudhvam* : cf. 53.2*ab* below. *vidathyàm vīrám* : cf. *karmaṇyáh vīráḥ* at 2.9 above and 1.91.20. *d* : *sātaú* is *vā́'jasya sātaú*; cf. 21.7*d* above. This is suggested also by the word *vā́'jam* which immediately follows. For Aramati see above on 1.6.

(9) *ślókaḥ* : cf. 82.10*d* and 97.3*cd* below. *niṣiktapā́'m víṣṇum* : *níṣikta* is *níṣiktam rétaḥ* as at 1.71.8 and 10.61.6; at 1.155.3b, 4.3.7c and 10.184.1 Viṣṇu is mentioned as a favourer of *retas* in the womb. Also cf. *sujánimā víṣṇuḥ* at 100.4 below. *prajā́'yai váyo dhuḥ* : cf. on 57.6c below.

37

(1) May your unmolested, best-carrying chariot carry you here for being praised, O Vājas, O Ṛbhukṣans. Owing to your great powers, fill yourself full with the three-topped Soma drinks for the sake of wild joy, at our libations, O gods with lovely chins.

(2) For you, who look glorious like the sun, bestow unmolested riches *on our patrons,* O Ṛbhukṣans. *Do you drink together,* O self-reliant gods, at our *sacrifices; distribute your gifts to us owing to* our hymns.

(3) For, you are accustomed to (send) a *gift,* O *Maghavan,* at the distribution of your riches, whether small or great, (to your worshippers). Both of your hands are filled with wealth; may not your kindness hold back rich treasures (from us).

(4) You are the self-famous ruler of the Ṛbhus, O Indra; like the good Vāja you go home, receiving a hymn (from us). May we, the

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37

(1) *tripṛṣṭhaiḥ* : 'three-backed', i. e. mixed with its three ingredients, namely, milk, curds and barley flour; cf. 32.4 above and 3.42.7. At 9.89.4 Soma is also called *mádhupṛṣṭha áśva, madhu* being an additional ingredient; or perhaps *madhu* refers to milk. *mahábhiḥ* : *mahán* 'greatness' (not an adjective) is used in the Ṛv. only in the instrumental, *mahnā'* and *mahábhiḥ* (only here).

(2) *svardṛ'ś* means (1) 'looking like the sun, heavenly' when used of a deity; (2) 'looking upon the sun', enjoying sun's light and so a healthy life, when used of others. Cf. 66.16 below for the latter. *matíbhir ví dayadhvam* : cf. 23.4d above.

(3) *deṣṇám* is generally a gift from the deity to the worshippers; see 32.2 above and 58.4; 93.4 below. *vasavyā'* : *vasavyám* is a treasure; cf. 56.21c below.

(4) *a* : Indra is often called Ṛbhukṣan (*ṛbhu* + *kṣan* from *kṣi* 'to rule)'; cf. 1.63.3b; 1.111.4a; 10.74.5c; so are even the Maruts; cf. 8.7.9b; 8.20.2a. *b* : *ástam eṣi* : cf. 8.91.2ab. *bráhma kṛṇvántaḥ* : cf. 103.8 and also *kṛtā'ni bráhma* at 61.6 below.

Vasiṣṭhas, be your worshippers, composing a hymn to you, O lord of the bay steeds.

(5) You are the winner of an eminent position even for your worshipper owing to his hymns through which you may have undertaken something (for him); O Haryaśva, we have indeed won (it) through your ever-following succours (in the past). Now when would you, O Indra, grant us from your (own) riches ?

(6) You make our priests wait too long as it were! When ould you take note of our word of request, O Indra ? May our ong horse carry to our home a treasure, accompanied by brave followers, owing to our ancestral hymn.

(7) The triply related Indra, resorting to whom even the Goddess *Nirṛti governs (the mortals), to whom the autumns bringing* rich foods with them belong, and whom the mortals have compelled to leave

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sādhúḥ 'helpful' (from *sādh*); cf. *sādhóh rāyáḥ* 8.3 above. As an adverb it means 'properly, rightly'; cf. 43.2 below. *ṛ'kvan* 'a singer' is an adjective of Indra here; at 10.4 above it refers to a class of gods.

(5) *pravát* is used as a noun meaning 'eminence, height'; so metaphorically 'a high position'. *vívesaḥ* : pr. subj. of *viṣ* (III) 'to be active'. *ūtī'* (Instru. s.) stands for *ūtíbhiḥ*. *rāyáḥ ā'* 'from (your wealth'; *ā* with an Ablative has the sense of 'away from' as at *gṛbhā'd ā'* 21.2 above; or, *rāyáḥ* is accus. and *ā'* goes with *daśasyeḥ*.

(6) *vāsáyasi* is causal of *vas* 'to dwell'. *tātyā'* (instru.) *dhiyā'* : *tātyā'* : *fem of tātyá (from tatá* 'father') *means* 'ancestral'. For *tatá* see 9.112.3*a*. *pṛkṣá* is an adj. from *pṛc*, meaning 'strong, persisting'. *For pṛ'kṣaḥ (fem. accu. pl. of pṛ'ks) meaning* 'foods' *see* 36.5 above and 74.5; 90.5 below.

(7) Supply *nákṣamāṇā* in *a*; *devī'* : see on 21.5 above. *ī'śe* is 3rd s. present. Indra is superior to Nirṛti who rules over men only when she resorts to Indra for help. *b* : *nákṣanta* : i. e. for being conferred upon a worshipper, who thereby becomes a *jarádaṣti* (*c*). Or take *ī'śe* as infinitive : 'whom even N. (clings) for ruling over (creatures)'; *supply nákṣate from b.* Indra knows well how to avoid Nirṛti by himself (8.24.24); but otherwise, she rules over the mortals by his consent *and so the gods are requested to see that she does not* attack them out

his home (to visit theirs), approaches (a worshipper) who has reached a venerable old age.

(8) May your gifts (come to us), O Savitṛ, that we may praise you; may the treasures come (to us) in the bounty of Parvata. May the celestial Defender be always with us. Do you protect us (O gods), with your blessings for ever.

38

(1) The divine Savitṛ has indeed sent up that golden brilliance, which he has assumed; now Bhaga, who the amply rich one, bestows his gifts on men, has become fit to be invoked by men.

(2) Stand up, O Savitṛ; O god with golden hands, listen to this (hymn), while the sacrifice is being offered, spreading your vast and broad brilliance, (and) urging mortal's enjoyment towards (our) men.

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of time, at 10.36.2cd. The root *abhí nakṣ* is always used in the sense of 'cling to, serve, wait upon' with a suggestion of fondness and devotion on the part of its agent. *tribandhú* refers to Indra himself ('having the three worlds as his relative'). *jarád-aṣṭi* is the mortal worshipper; cf. 10.85.36; and Av. 8.5.19; 12.1.22; 17.1.27; also on *jaraṇā'm aśnavanta* at 30.4 above. *supṛ'kṣaḥ* (nom. pl.) 'endowed with good foods'. *d* refers to *tribandhú* i. e. Indra, who is very much in demand among the worshippers, so that he is hardly to be found at home.

(8) Parvata is a deity; cf. *párvatasya ávāṁsi* at 4.55.5*a*; also cf. 34.23; 35.8 above. *pāyúḥ* (from *pā* to protect) is 'a protective power'; cf. 38.3d below.

38

(1) *amátim*: From *am* 'to attack'; it means 'powerful brilliance' of Savitṛ here; see v. 2 and 45.3 below.

(2) *asyá* i. e. *stotrásya*, or rather *stotúḥ*; cf. 8.24.14c; cf. also 33.5c above. *ṛtá* here stands for the sacrifice, as at 36.1 above. *martabhójanam*: cf. 45.3; 81.5 below and 16.4 above.

(3) May the god Savitṛ, whom even all the gods praise, be deeply (*api*) praised; may he, the praiseworthy one, find delight in our hymns. May he protect our patrons with all his protective powers.

(4) The sovereign rulers Varuṇa, Mitra and Aryaman, praise with common consent that divine Savitṛ whom the goddess Aditi admires, willingly accepting his direction.

(5) May (these benevolent gods), who possess the gift of Heaven and Earth and are mutually affectionate, as also Ahi of the Bottom, listen to us. May the Varūtrī with the Ekadhenus defend us well.

(6) May Jāspati consent to this our lovely gift of the divine Savitṛ, being requested to do so. The fierce warrior calls upon Bhaga for protection; a meek person too, approaches Bhaga for a gift.

(7) May the Horses with measured gait be kind to us when endowed with good hymns at a sacrifice, during our calls (for favour). May they wholly separate from us diseases, while they kill Ahi, the wolf and the devils.

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(3) *cánas* 'pleasure', always used with the root *dhā*; it is used with either a locative or an accusative case of the object of pleasure.

(4) *mitrā'saḥ* : The plural in view of the triad of gods, namely Varuṇa, Mitra and Aryaman.

(5) *mithó vanúsaḥ* 'mutually affectionate', or 'vying with each other' in their distribution of favours. *várūtrī* : see on 34.22 above. *ékadhenu* (Bah. cd.) *seems to refer to a class of divinities, who* own a single cow like the Kāmadhenu (?).

(6) *jā'spátiḥ* : Jāspati is another deity like Vāstoṣpati. Mark the double accent of the word here; at 1.185.8 it has a single accent (*jāspátim*) and seems to refer to a human being, corresponding to *viśpáti* at 55.5 below, meaning 'lord of the people'.

(7) *su-arkā'ḥ* : 'possessed of good *arká*, i. e. brilliance', or 'receivers of good hymns'. *áhim* : Like *vṛtra* this word too has become a common name signifying an enemy in general, more generally in compounds like *ahi-hátya etc. Cf. also* 104.9c below.

his home (to visit theirs), approaches (a worshipper) who has reached a venerable old age.

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(5) May (these benevolent gods), who possess the gift of Heaven and Earth and are mutually affectionate, as also Ahi of the Bottom, listen to us. May the Varūtrī with the Ekadhenus defend us well.

(6) May Jāspati consent to this our lovely gift of the divine Savitṛ, being requested to do so. The fierce warrior calls upon Bhaga for protection; a meek person too, approaches Bhaga for a gift.

(7) May the Horses with measured gait be kind to us when endowed with good hymns at a sacrifice, during our calls (for favour). May they wholly separate from us diseases, while they kill Ahi, the wolf and the devils.

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(3) *cánas* 'pleasure', always used with the root *dhā*; it is used with either a locative or an accusative case of the object of pleasure.

(4) *mitrā́'saḥ* : The plural in view of the triad of gods, namely Varuṇa, Mitra and Aryaman.

(5) *mithó vanúṣaḥ* 'mutually affectionate', or 'vying with each other' in their distribution of favours. *várūtrī* : see on 34.22 above. *ékadhenu* (Bah. cd.) seems to refer to a class of divinities, who own a single cow like the Kāmadhenu (?).

(6) *jā́'spátiḥ* : Jāspati is another deity like Vāstoṣpati. Mark the double accent of the word here; at 1.185.8 it has a *single* accent (*jāspátim*) and seems to refer to a human being, corresponding to *viśpáti* at 55.5 below, meaning 'lord of the people'.

(7) *su-arkā́'ḥ* : 'possessed of good *arká*, i. e. brilliance', or 'receivers of good hymns'. *áhim* : Like *vṛtra* this word too has become a common name signifying an enemy in general, more generally in compounds like *ahi-hátya* etc. Cf. also 104.9c below.

(8) Protect us, O divine Horses, for the sake of treasures, at each skirmish, O immortal poets and knowers of Ṛta; drink of this sweet (offering) and rejoice. Being satisfied, go along the paths by which the gods travel.

39

(1) Agni, who has stood ready, has resorted to his divine favour; his crushing flame goes to the assembly of the gods, facing them. The press-stones have adopted their path like two chariot-riders. May he as our priest offer the sacrifice, being urged to do so.

(2) The spacious grass is spread out (as a seat) for them; like two kings in the midst of their clan, Vāyu and Pūṣan, each with his

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(8) The Vājins themselves are called *vipra*, *amṛta* and *ṛtajña* (all vocatives). *devayā'naiḥ pathibhiḥ* : These are conceived as the paths over which the gods travel to and from the place of a sacrifice on earth; see 76.2 below and 1.72.7; 4.37.1; 10.51.5; 10.98.11. As against these, another path over which the Pitṛs travel for the same purpose (*pitṛyāṇa*) is mentioned at 10.2.7 and yet another over which Mṛtyu the god of Death, is expected to travel at 10.18.1.

39

(1) *vásvaḥ sumatím* 'a god's favour'; cf. 3.4.1b. *jūrṇíḥ* (from *jṛ*; like *tū'rṇi* from *tṛ*) 'crushing', i.e. softening the sacrificial offerings; Agni's flame is meant; cf. 8.72.9. *tāti* when added to words, signifies 'totality'. *tāt* and *tāti* are really extended forms of the suffix *tā*. Perhaps, we have a single suffix *tāti* (*tāt* is only a shortened form) from *tan*, like *kāti* from *kan* and *sāti* from *san*. *bhejā'te pánthām* 'take up their path, i. e., begin their work of crushing'; cf. *pathó bhejé* at 18.16d above; also *juṣanta pánthām* at 1.127.6, or *patháḥ kṛṇudhvam* in v. 3 below. *ṛtám yajāti* : *ṛtá* signifies a sacrifice in such a context; cf. *ṛtā' yajāsi* at 6.15.14.

(2) *prá vavṛje* 'is scattered around the fire' as a seat for the gods etc. See on 2.4 above and *ástāri barhíḥ suprāyaṇátamam* at 6 63.3; *suprayā'ḥ* (from *su-prá-yā*) 'which allows good movement'.

team of horses, arrive at the early call of men, both in the morning and at night, for the sake of our welfare.

(3) The rich gods, moving on earth, have tarried here; the shining ones have adorned themselves in the vast mid-air. Turn your path hereward, O wide travellers; listen to this our messenger, who goes to you.

(4) For, all these gods, the holy Defenders, rule over the (sacrificial) gathering at sacrifices; may you, O Agni, willingly worship the eager ones, (including) Bhaga, Nāsatyā and Puraṁdhi, at the sacrifice.

(5) Bring, O Agni, to the hymns of these (men), whether from the heaven or from the earth, Mitra, Varuṇa, Indra, Agni, Aryaman, Aditi and Viṣṇu. *May Sarasvatī and the Maruts rejoice.*

(6) *An offering is brought together with the hymns to the holy* gods; may the insatiable (Agni) attend to the desire of the mortals.

The meaning of *bi'riṭa* is not clear; it is either 'mid-region' (Sāyaṇa) or 'a clan' (Yāska). *aktóḥ-uṣásaḥ* are temporal genitives; cf. *vástor uṣásaḥ* at 1.79.6.

(3) *jmayā'ḥ* (from *jman-yā*) 'those who move on earth'. *marjayanta śubhrā'ḥ* : The Maruts are probably meant as seen from 56.16 below. *śróta asyá* : cf. 38.2*a* above. The *dūtá* in *d* is Agni. Mark the metre of b, where the two Akṣaras (*u* and *rā*) are to be so quickly pronounced as to amount to a single Akṣara. Cf. 41.6*d* below.

(4) *abhí sánti* 'keep in awe', 'overpower' etc. See 1.10c above.

(5) Mark how Agni is conceived as both a host and a guest. Construe *eṣām* in c with *giraḥ* in *a* in spite of the Dūrānvaya; *eṣām* refers to *mártyānām* in the next stanza.

(6) *raré* is either pass. 3 s., or active 1 s. as at 59.5c below. In b the reference is to Agni who is requested to attend to the desires of men for fulfilment. *ásinvan* from *si* 'to bind, restrict'; 'not binding, not properly collecting in the form of a sizable morsel, his food'; so

Bestow on us exhaustless, ever-multiplying wealth; may we now be associated with the gods as our faithful companions.

(7) Now may the two worlds, being praised by the Vasiṣṭhas, holy Varuṇa, Mitra and Agni, the lovely gods, grant us a best hymn. Do you protect us (O gods), with your blessings for ever.

40

(1) May the willing attention (of the gods) deserved by the assembly, converge here; let us fix up a hymn for the sake of the active ones, (i.e. the gods). When today, the divine Savitṛ may make an assignment, may we be possessed of lovely gifts at his distribution.

(2) May Mitra, Varuṇa, Heaven and Earth, Indra and Aryaman grant us what is assigned (to us) by Heaven. May the goddess Aditi direct towards us that gift which Vāyu and Bhaga may assign (to us).

(3) May that mortal be fierce and powerful, O Maruts, whom you may favour, O lords of dappled horses. And even Agni and Sarasvatī urge him on (to prosperity); no one can be a transgressor of his property.

'voracious'. The word is used also of Indra at 8.45.38b. *avidasyám* from *ví das* 'to perish'; cf. 1.21d above and 5.54.7c. *sadāsā́m* from *sadā* and *sā* (weak form of *san*); 'always winning', 'multiplying'.

(7) c : See on 62.3c below.

40

(1) *śruṣṭíḥ* (from *śruṣ*, secondary root from *śru*) is of the gods to the *vidátha*, so that *vidathyā̀* means 'deserved by the *vidátha*'; for Indra's *śruṣṭi*, cf. 1.178.1*a*; also cf. *stómasya śruṣṭí* on the part of Agni at 8.23.14. *práti dadhīmahi* : Either 'fix up' like an arrow on the bow (cf. 9.69.1*a*), or merely 'place so as to face someone' (cf. 73.1b below). *ratnínaḥ* is nom. pl.; cf. *ratnínīm vā́cam* at 1.182.4.

(2) *réknaḥ* : 'a gift'; from *ric*. d : *niyuvaíte* : cf. *rayím ní yuvasva* 5.9 above and 92.3 below.

(4) For, this leader of Ṛta, namely, Varuṇa, (and also) Mitra and Aryaman, all sovereigns, have done their work. The goddess Aditi is unopposed and easy to call. May all these carry us uninjured beyond danger.

(5) With oblations, (do we call the Maruts), who are (as it were) the branches of this bounteous god (namely Viṣṇu), at the offering to the impetuous Viṣṇu. Rudra indeed is conscious of his Rudra-like greatness; do come along your path which is rich in food, O Aśvinā.

(6) Do not be angry with us here, O glowing Pūṣan, when Varūtrī and other bounteous gods may give us (their gifts). May the bliss-giving Horses protect us just here; may the all-wandering Vāta bring us showers of rain.

(7) = 39.7.

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(4) *ápo dhuḥ* : *ápas* 'work'; the word is usually used with the root *kṛ* (cf. 20.1 above and 63.4 below among others), but sometimes also with other roots like *dhā* as here, or *tan* as at 5.47.6; 5.79.9. *anarvā'* fem. of *anarvá*, different from *anarvā́n* (cf. 20.3 above, 97.5 below), though the meaning is the same; see *anarvā́m dātrā́m áditeḥ* at 1.185.3*a*. For the double stem see on 97.2 below.

(5) I supply *marútaḥ havāmahe* in *b* to complete the sentence and compare 2.34.11*ab* on the one hand and 8.20.3 on the other, to show the close relationship between Viṣṇu and the Maruts; the mention of Rudra in c also supports the presence of the Maruts here. The close relationship between Viṣṇu and the Maruts is expressed here by means of a metaphor (which occurs also at 1.59.1); also cf. 5.87.8. *eṣā́sya* ('impetuous' from *eṣ*) *viṣṇóḥ* : cf. 2.34.11; 8.20.3. *havírbhiḥ* is to be construed with *havāmahe* supplied. *írāvat vartíḥ* (neu.) *yāsiṣṭám* 'go on your round which is rich in foods'.

(6) *ā'ghṛṇi* 'glowing'; here with 'heat of anger' as the following *irasyaḥ* suggests; see 88.2*b* below. *irasyaḥ* : *iras* is anger (intensive from *ras* to roar?) and *irasyati*, denominative from it. *irasyā'* (5.40.7) is a noun from this last. *d* : cf. 36.3 above; also 1.116.1*b*; 10.68.5*d*.

41

(1) We invite Agni in the morning, Indra in the morning, Mitrā-Varuṇā in the morning, Aśvinā in the morning, Bhaga, Pūṣan (and) Brahmaṇaspati in the morning. Let us invite Soma and Rudra in the morning.

(2) Let us invite the fierce Bhaga, the conqueror in the morning, who is the son of Aditi and a Disposer, of whom even a weak person or even one who thinks he is a victor, or even a king has said: 'May I resort to Bhaga'.

(3) O Leader Bhaga, O Bhaga of unfailing bounty, favour this hymn of ours, O Bhaga, giving us (your gifts); make us prosperous with cows and horses, O Bhaga. May we be prominent lords of men, with brave followers, O Bhaga.

(4) May we be associated with Bhaga, now, (i. e. in the early morning) as well as at the decline and the middle of the days. And even at the rise of the sun, O Maghavan, may we be in the good grace of the gods.

41

(2) *ādhráḥ-turáḥ* : cf. *ugrá-ánugra* at 38.6 above; construe *turáś cit mányamānaḥ* (*man* with the nom. of the object). See *ugró mányamānaḥ* at 2.23.12 and *yodhó mányamānaḥ* at 6.25.5. The Nighāta accent of *bhakṣi* (Inj. 1s. Atm. of *bhaj*) shows that *bhágam bhakṣi* (and not *bhakṣi* alone) is the quotation. Quotations are treated as chief clauses so far as accent is concerned and verbs or vocatives are accented only when they stand at their commencement. See *yā'tudhāna* (voc.) which forms the quotation at 104.15*d* and *śúcir asmi* which similarly is a quotation at 104.16*b* below.

(3) *prá janaya gôbhiḥ* : cf. *prá prajā'bhiḥ jāyemahi* at 2.33.1.

(4) Mark the repetition of the conjunctive *utá* in each sentence, like *ca*; see 74.6*cd* below. *áhnām prapitvé* (from *prá pat*) 'at the advance, i. e. decline of the days'; cf. 4.16.12*b*; 8.1.29*c*.

(5) May Bhaga alone be the bringer of good fortune, O gods; may we be fortunate through him. Such as you are, O Bhaga, be our leader here.

(6) May the Dawns bend themselves towards this sacrifice, towards the bright place (i. e. the altar in it), like Dadhikrāvan; may they bring towards us this wealth-winning Bhaga, as powerful horses bring a chariot.

(7) May the auspicious Dawns always shine on us, bringing us horses, cows and brave sons, yielding us ghee (i. e. nourishment), themselves being filled (with nourishment) on all sides. Do you protect us (O gods), with your blessings for ever.

42

(1) The priests, the Aṅgirases, have arrived; may the roar of the

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(5) Mark the pun on the word *bhága*, which means 'fortune' and is also the name of the god.

(6) *sáṁ namanta* : The dative as above at 31.9. *adhvarā'ya* and *śúcaye padā'ya* go together; *śúci padám* is the Vedi; cf. the *śukrám padám* of the mother of Agni at 5.43.14. *dadhikrā'vā iva* : As the Dadhikrāvan also is Prakṛta (see 44.4 below), *iva* has the sense of a conjunctive. In d we have 12 Akṣaras in a Triṣṭubh Pāda; but evidently it is not a Jagatī Pāda as seen from the cadence. So probably a quick pronunciation of *mi* and *va* as equivalent to *mva* was intended by the poet. See above on 39.3. *vasuvídam bhágam* : cf. 10.42.3*d*. The subject of *vahantu* in *d* is *uṣásaḥ* in *a*; they are compared with the horses and Bhaga with a chariot.

(7) In c Uṣas is conceived as a cow yielding abundant milk; cf. 9.93.3*a*. The Ṛk is also found at 80.3 below where it naturally belongs (in a hymn to Uṣas). Here it seems to have been brought in owing to the prominent mention of Uṣas in v. 5 as the bringer of Bhaga, the lord of all-round prosperity which is suggested in this Ṛk.

42

(1) *a* : cf. 52.3*a* below. Aṅgirases, the divine sages are expected to visit the sacrifice and supervise it. *brahmā'ṇaḥ* : The later technical meaning of the word is not probably intended here. In *b*

Thunderer go forth. Let the cows swimming in the waters, bellow. Let the press-stones be set in motion, as the glory of the sacrifice.

(2) Easy to tread is your path known from old days, O Agni; yoke the yellow and the red horses, when the Soma is pressed, or even those brown ones in your stable, which carry the hero (i.e. Agni). Being seated, I invoke the tribes of gods.

(3) May (the priests) glorify your sacrifice by their prayers; the delightful priest (Agni) has excelled (all), by our side. Worship well the gods, O god of many faces; may you bring here the worshipful Aramati.

(4) When the comfortably reclining guest (Agni) may distinguish himself at the house of the rich warrior, then may that well pleased Agni, well established in his own home, give a chosen gift to such a (large) group of men.

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nabhanyà is Agni (cf. v. 2) conceived as a horse; cf. *árvā nabhanyàḥ* at 1.149.3b. *udaprútaḥ dhenávaḥ* in c are the milk streams which are added to the Soma juice together with pure water (*uda*), for sweetening it. At 9.106.8 the Somas are called *udaprútah*, 'swimming in water'. *yujyātām* is a passive (aor. sbj.) form; see *grāvāṇaḥ dhūrṣú yujyadhvam* at 10.175.1; *adhvarásya péśaḥ* stands in apposition to *ádri*; see 34.11 above, where Varuṇa is called *nadī'nām péśaḥ*.

(2) For the same three kinds of Agni's horses (but with the fem. of *aruṣá*), cf. 1.14.12. *sutế* is loc. absolute; Sāyaṇa separates as *sú te* (against accent). *sádman* (loc.) is Agni's own celestial stall. In *d* again Sāyaṇa separates as *jánimā niṣattáḥ*. *ní sad* is usually used of Agni as the divine Hotṛ; but sometimes also of the human priests as at 1.11 above; also at 8.21.15.

(3) The subject in *a* is *stotā'raḥ* supplied in view of 61.6*a* below. *mandró hótā* is Agni in b.

(4) *revā'n vīráḥ* is the Yajamāna; cf. 1.23 above and also 1.86.4*a*. *syona-śī'ḥ* 'reclining on the soft (seat)' is Agni; the fire-place is meant, being made soft by streams of ghee; cf. 1.73.1c. At 6.15.16 Agni's *yóni* is called *ū'rṇāvantam*, which is only a synonym for *syónam*.

(5) Accept this our sacrifice, O Agni; make our (sacrifice) well known to the Maruts and Indra. May the Uṣāsā-Naktā seat themselves on this grass; do you worship here the willing Mitrā-Varuṇā, (O Agni).

(6) Thus has Vasiṣṭha, longing for wealth associated with all kinds of food, praised the mighty Agni; may he increase our food, riches and strength. Do you protect us (O gods), with your blessings for ever.

43

(1) May the god-devoted (singers), whose matchless and inspired hymns variously arise everywhere like the branches of a tree, loudly *sing to Heaven and Earth with their prayers, to urge them at our* sacrifices.

(2) Let the sacrifice go forth like a fiery horse; with concordant minds raise your ghee-dropping (ladles). Spread well the grass for the sacrificial offering; the god-seeking flames (of Agni) have started upwards.

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(5) Supply *adhvarám* before *yaśásam* in *b* from *a*.

(6) *rāyás-kāmo* is a compound; but the adj. *viśvápsnya* (cf. 71.4 below) has to be construed with its first member *rāyáḥ*, as seen from 8.97.15.

43

(1) *víprāḥ* (Pada Pāṭha) will have to be construed with *devayántaḥ* in *a* in spite of Dūrānvaya; but probably (against Pada Pāṭha) *víprā* (= víprāṇi) was conceived as an adjective ('inspired') of *bráhmāṇi*, like *ásamāni*; cf. *víprā matíḥ* at 66.8 below. *d* : For the simile cf. 6.13.1*ab*. *bráhmāṇi viyánti* : cf. 6.34.1*b*.

(2) *hétvaḥ* is fut. pass. pt. of *hi* to urge; it means 'fit to be urged, fiery'; see 34.6 above. *bc* : is an address to the colleagues by the poet.

(3) Like sons feeding on the bosom of their mother, let the gods seat themselves on the top of the sacred grass-seat. Let the all-reaching (ladle) anoint the sacrifice-deserving (tongue of Agni). Do not make us miserable in the assembly of the gods, O Agni.

(4) May those holy gods milking the easily-milked streams of Ṛta, willingly help us to worship them. Greatest might belongs to you, the rich ones (O gods), today; come as many as you are, with a concordant mind.

(5) Be thus gracious to us among men, O Agni; may we be undivided and uninjured through you, O mighty god, rejoicing with you and having riches as our companion. Do you protect us (O gods), with your blessings for ever.

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(3) *víbhṛtrāḥ* from *vi-bhṛ* 'to expand oneself' (over the mother's bosom in the case of the feeding sons); in the case of the gods, it may mean 'expanding themselves over the top of the Barhis'; cf. *vibhṛ'trā śakuna'ḥ* at 9.96.19. We should note how the root *ā-sad* governs the accusative in the simile and the locative in the chief clause. In c the poet seems to have intended a pun on the word *juhū'*, which word, however, he has dropped: *viśvā'cī (juhū'ḥ) vidathyā'm (juhvàm) anaktu. viśvā'cī* 'going to all gods', i.e. meant for them. Perhaps *viśvā'cī* is *dhī'* or the hymn and *vidathyā'* is *deva'tāti* (to be supplied from d). For *viśvā'cī dhī'* cf. 9.101.3. Yet *anaktu* indicates a ladle full of ghee. *mṛ'dhas kaḥ*; *mṛ'dhas* is neuter noun from *mṛdh* 'to oppose'; cf. 2.18.4d. Or *mṛ'dhaḥ* is accu. pl. of *mṛdh* (fem.); *mṛ'dhas kaḥ* means the same as *mardhīḥ* at 25.4d above.

(4) *siṣapanta* is causal Aorist subjunctive of *sap* to worship. *ṛta'sya dhā'rāḥ* : Ṛta or the sacrifice is conceived as a cow. *jyéṣṭham ma'haḥ* cf. *jyéṣṭham asuryàm* at 65.1c below. *ya'ti ṣṭha'* 'as many as you are'; cf. 10.18.6b.

(5) *á'skrāḥ* from *ā-sac* or *ā-kṛ*; it means 'united'.

44

(1) I invite your Dadhikrā, the foremost one, Aśvinā, Uṣas, kindled Agni, Bhaga, Indra, Viṣṇu, Pūṣan, Brahmaṇaspati, Ādityas, Dyāvā-Pṛthivī, Waters and the Sun, for a favour.

(2) Rousing Dadhikrā with a hymn, standing up and approaching the sacrifice, seating the divine Ilā on her grass-seat, let us invite the Aśvinā, the inspired poets, who are easy to call.

(3) Rising early I address Dadhikrāvan, Agni, Uṣas, the Sun, the Cow, the Brown (horse) of Maṁścatu and the Tawny (horse) of Varuṇa. *May they separate all evils from us.*

(4) Well experienced Dadhikrāvan, the foremost mighty horse, puts himself in front of the chariots (of the gods) (for visiting our sacrifice), being of the same mind with Uṣas, Sūrya, Ādityas, Vasus and the Aṅgirases.

44

(2) *ud-ī'rāṇāḥ* 'rising up'; cf. 4.39.5*b*.

(3) *bubudhānā́ḥ* : cf. *ágre budhānā́ uṣásām* at 68.9 below. *gā'm*; cf. 10.67.5*c*; *either the deified cow is meant or the poet's hymn* conceived as such, is referred to; it is called *mahī' gaúḥ* at 4.41.5; 10.101.9; 10.133.7. The meaning of *maṅścatú* is doubtful; but its association with Varuṇa may show *that it signifies Mitra*. Bradhna and Babhru appear to be the special favourites among the horses of these gods. Sāyaṇa takes *maṅścatú* as an adjective of Varuṇa 'one who knows his singers' (*man* and *cit*), or 'one who punishes the arrogant' (*man* 'to be proud' and *cat* 'to punish'). If our *bradhná* of *maṁścatú* is identical with *māṁścatvā́ḥ* (against *māṁścatvé* of Pada Pāṭha) *bradhnā́ḥ* of 9.97.52, Sāyaṇa is right in taking c as referring to Varuṇa's *áśva*, which, however, will be no other than Soma, as *babhrú́ḥ* shows.

(4) *ágre bhavati* : The idea is that Dadhikrāvan leads the chariots of the gods, when they visit the sacrifice.

(5) May Dadhıkra anoınt (ı e adorn) the path leadıng to us, ın order that we may follow the path of Rta May the celestıal mıght, Agnı, lısten to us, may all the mighty and wıse gods also lısten

45

(1) May the dıvıne Savıtr come here, drıvıng wıth hıs horses, fillıng the mid-aır, possessed of lovely gıfts, holdıng ın hıs hands many (thıngs) whıch are fit for men, sendıng the creatures to rest (ın the evenıng) and urgıng them to actıvıty (ın the mornıng)

(2) Hıs loosened and extensıve golden arms have reached up to the very ends of the heaven Now shall that greatness of hıs be applauded, even the sun has conceded hım hıs (great) actıvıty

(3) May Savıtr, that dıvıne, mıghty lord of treasures surely dırect hıs treasures to us, dıstrıbutıng hıs extensıve lustre, may he ındeed gıve us a mortal's enjoyments

(4) These hymns praıse Savıtr of sweet tongue and lovely hands whıch are filled (wıth gıfts) May he bestow on us ample and enviable vıgour Do you protect us (O gods), wıth your blessıngs for ever

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(5) *naḥ pathya m anaktu* cf *pathaḥ madhva samañjan svadaya* at 10 110 2 *anaktu* ın our passage almost amounts to the Classıcal *alamkarotu* *ṛtásya pantham* 'the path leadıng to ṛta', the sacrıficıal rıtual ıs meant, cf 65 3c below and 10 66 13b *daivyam śárdhaḥ* ıs eıther Agnı hımself or ıt refers to the Maruts *amurah* 'wıse' (gods), contrasted wıth *mura'ḥ (vayam)* at 10 4 4, 10 46 5 Also cf 61 5*a* below

45

(1) *b vahamanaḥ* *vah* (intran), cf 10 27 19, or pass 'beıng carrıed', i e ın a charıot, cf 10 11 7 c ıs saıd of Agnı at 1 72 1b, of Indra at 3 34 5b *narya* are *vasunı* cf *naryam vásu* at 6 53 2 *bhu ma* see on 34 7 above d cf 4 53 3cd, 6 71 2*d*

(2) *apasya m anu dat* cf 8 62 7ab, *apasya* is a noun from the denomınative from *apas*

(3) cd cf 38.2cd above *rasate* ıs aor sbj of *ra* to gıve

(4) c cf 36 9c above and 58 3*a* below

46

(1) Brıng these hymns to the dıvıne Rudra, whose bow ıs firm and arrows quick, who ıs the self-relıant Dısposer and an unconquered conqueror of sharp weapons May he lısten to us

(2) For, owıng *to hıs rulershıp (over them) he knows (the deeds* of) the creatures of the earth and by hıs sovereıgn power,)those of) the heavenly beıngs Favourıng us, come to our hospıtable doors, be *free from dıseases among our people, O Rudra*

(3) May that flashıng weapon of yours, whıch moves about on the earth beıng sent from the heaven avoıd us completely A thousand ındeed are your medıcınes, O well-beloved lord Do not harm us ın respect of our sons and grandsons

(4) Do not kıll us, O Rudra, do not abandon us, may we not be ın the snares of you when you are angry Gıve us a share ın (the rewards of a) sacrıfice and ın the praıse of the lıvıng creatures Do you protect us (O gods), wıth your blessıngs for ever

---

46

(1) c Thıs ıs saıd of Indra at 2 21 2b, ın *d srnotu naḥ* ıs a new sentence Vv 1 3 are Jagatı v 4 ıs Trıṣṭubh

(2) *ksaya* from *ksı* to rule, Rudra ıs called *ksayadvıra* at 1 114 1 3, 10 92 9 *ksamya* from *ksam* 'the Earth', cf *adhı ksamı* at 27 3 above *cetatı*, ı e, *manyum* or *nınya nı*, cf 61 1d and 5d below *anamıvo bhava* cf 54 1 below

(3) *b* cf 2 33 14*a* *c* cf 2 33 4*d*

(4) *prasıtau* cf on 32 13 above *and note on* 6 6 5 at BUJ Sep 1955, p 45 *d a bhaja jıva-samse* cf 1 104 6*b*, also *nrna m samse* at 3 16 4 *barhısı barhıs* ın such context stands for the sacrıfice cf 75 8c below, also 2 3 8cd, 5 62 5b, 8 13 4c, 8 15 5c *barhısı a' bhaja* ı e gıve us a share ın the rewards of a sacrıfice which ıs fruitful to gods and men alıke

47

(1) May we obtain, O Waters, that wave of nourishment, which is pure, faultless, mixed with ghee and sweet (milk) and which the pious worshippers have made the foremost drink of Indra

(2) May Apam Napat of impatient zeal favour that sweetest wave of yours, O Waters, may we as your pious worshippers enjoy today that wave in which Indra with the other gods may take delight

(3) The goddesses rejoicing at will and purified through a hundred filters, deeply penetrate through the domain of the gods They do not violate Indra's laws pour out (in the fire) the offering with ghee for the Sindhus

(4) O Sindhus whom the sun has overspread with his rays and for whom Indra has dug out a path and a wave, such as you are, bestow happiness on us Do you protect us (O gods), with your blessings for ever

---

47

(1) *iḷaḥ urmim* 'the wave of (i e producing) nourishment', is the pure water of the streams that is used for the preparation of the Soma drink Cf 10 30 8ab and the Ūrmis of Sarasvan, at 96 5 below, also *ya'su u rjam mádanti* at 49 4 below

(2) *asu-héma* 'quick spirited, impatiently zealous', at 1 116 2 the word is used as an epithet of the horses of Asvina *heman* (from *hi* 'to urge') means '*zeal, spirit*'

(3) *satapavitraḥ* cf *kavíbhih pavítraiḥ punana h apáḥ* at 3 31 16 *pa thaḥ* see on 5 7 above.

(4) *ya'ḥ* referring to the Sindhus (fem) mentioned in v 3 In cd however, they are suddenly conceived as masculine (*té*) b *gatum ūrmím* (ca), cf 49 1c and 6 30.3ab c *va'rivo dha* or *kr* see 27 5 above and 48 4, 62 6, 98.3 below

48

(1) O Rbhuksans, O Vajas, O bounteous heroes, do rejoice with us in our pressed out juice May your mighty (horses), like the wise counsels of the travellers bring you, who have turned towards us O Vibhus and your man-favouring chariot here

(2) May we, as Rbhus in the company of the Rbhus and (Vibhus) in the company of the Vibhus, O Vibhus, overpower the mights (of the enemies) by your power May Vaja favour us in the battle, may we conquer an enemy, with Indra as our companion

(3) For, even they have over-thrown the many (wiles) by their ruling power and have conquered all their enemies for winning

---

48

(1) b Construe *asme* (loc) *sutasya madayadhvam arva cah* is accusative plural as at 1 168 1cd In *d* I supply *asvaḥ* after *vibhvaḥ* (nom pl of *vibhu* as in v 2) and compare 71 3*ab* below and *vibha'vo hi asvaḥ* at 3 6 9 As a matter of fact *vibhvaḥ* stands for both the vocative and the nominative plural See trans and note on 66 12 below In the simile the horses of the Rbhus are compared with the wills or wisdoms (*kratu*) of the travellers the point of similarity being 'capacity to lead aright' Geldner takes *vibhvaḥ* as vocative (along with the other two names) and supplies *kratavaḥ* (from the simile) in the chief clause 'May my wisdom like that of the travellers lead you and your chariot hereward, O Vibhus' This is not quite satisfactory

(2) *rbhuḥ* (sing for plural) and *vibhvaḥ* are intended to qualify *vayám* supplied (cf *abhí syama*) a pun on the two words being intended the third word is left out as *va ja* cannot be construed as an adjective, yet the word *va jasatau* is used for a pun For a similar pun see 52 1*a* below Construe *vaḥ* with *savasa*, or better with *vayam*, supplied see on 30 4*a* above and 52 2, 56 24 88 6 below It is not an object of *abhi syama* at either place

(3) Supply *mayaḥ* after *pūrviḥ*, cf 1 10*b* above *sasą'* (Instru s of *sa s*), cf 10 20 2*b*, and *ksayena* at 46 2 above *visvan aryáḥ* (accu pl) cf 8 65 9*ab*, *uparatati* (loc) *upara tat* is complete superiority, *upara* being 'superior' as at 6 21 11*d* *tat* or *tati*

eminence May the noble Indra, Vibhvan, Rbhukṣan and Vaja completely put to rout the might of the enemy with a crushing attack

(4) Now O gods, give us bliss, with a concordant mind, be all of you for our protection May the gods bestow on us nourishment together Do you protect us (O gods), with your blessings for ever

49

(1) With the ocean as their eldest, they (the Waters) go forward without encamping from the middle of the (celestial) flood, purifying themselves May the divine Waters, whom the mighty Indra, the wielder of the bolt, dug out, favour me here

(2) May those divine Waters favour me here, which come from the heaven or flow (on the earth), which are dug out or are self-born, and which, being pure and purifying have the ocean as their destination

(3) May the divine Waters favour me here, in whose midst Imperial Varuna moves about, watching the truth and the falsehood of men, (and) which are streaming with sweetness, pure and purifying

---

is a suffix showing completeness or fulness, see on 39 1 above In c *aryáḥ* is either nom pl of *arí* or nom s of *arya*, going individually with Indra and others *mithatí* is a noun from *mith* 'to oppose' (cf 10 34 2a), cf 93 5 below where the two opposing armies are called *mahi' mithati*

(4) *várivaḥ kartana* See on *varivo dha* at 47 4 above

49

(1) *samudrá* is the earthly and *salila* the heavenly ocean, the latter, sometimes also called *úttara samudra*, is supposed to be a source of rains See 10 98 5-6 Also Lüders, Varuna I p 111 ff *punana'ḥ* cf 3 31 16c They purify themselves by their flow, cf *nadi vegena śudhyati* Manu 5 108

(2) Different kinds of Waters are mentioned here, *divya'ḥ* are rain waters, *sravanti* refers to natural springs, *khanitrimaḥ* are dug out wells, *svayamja'ḥ* are waters of the lakes and *samudra'rthaḥ* are the rivers.

(4) May those dıvıne Waters, ın whıch Kıng Varuna, Soma and all the gods enjoy their vital nourishment and wherein Agni Vaisvānara has entered, favour me here

50

(1) Protect me all around O Mitrā-Varuna, here, may not that (poison) which nestles or spreads around, come to us I drive away out of sight the ugly Ajakava, may not the creeping worm have power over me through a wound of the foot

(2) May Agni, shining brightly, drive away from here that Vandana poison which has appeared on a double joint and mounted

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(4) b *u rjam madanti* The root *mad* is used also with an accusative, cf *sravo madanti (marutaḥ)* at 5 52 1, *somam mamaddhi* at 10 96 13c, *isam madantaḥ* at 10 165 5b The *u'rj*, the same as *iláḥ urmi* (47 1 above), is indeed Soma c for the story of Vaisvānara's flight into the waters, cf 10 51

50

This is one of the few Rgvedic hymns which are supposed to have mystic powers of healing This one is supposed to be effective against a poison particularly of a reptile The mystic powers are, however, derived from the Vedic gods like Mitra, Varuna, Agni and Āpaḥ, it is on account of the last stanza that the hymn has found a place in the midst of hymns to Āpaḥ The different kinds of poison deserve to be noted

(1) *kulaya-yat* is pr pt of the denom (accent irr) from *kulaya* 'a nest' *vi-svayat* from *vi+svi* 'to grow, swell, spread all around *ajakavam* (irr for *ajaka vat*) 'possessed of *ajaka* a kind of poison' *rapas* (from *rap=raph*) means 'injury, wound' *tsáruḥ* from *tsar* 'to creep, crawl'

(2) *vija man parusi* That knot-like limb is meant where two parts are joined together, as mentioned in b *pari dehat* (*dih* 'to smear, overspread', cf *dehi* 'a wall' at 6 5 above) 'rose up and covered'. The *vandana* does not look like an actual poison but a sort of rheumatic

upon the knees and the ankles. May not the creeping worm have power over me through a wound of the foot

(3) May all the gods direct away from here that poison which appears on the Śalmali (tree) or in the rivers or is born from the plants May not the creeping worm have power over me through the wound of the foot

(4) May all these rivers the gracious goddesses which flow over slopes or in low and high places which contain abundant waters in them or which do not possess them be free from the Śipada and Śimida diseases while they swell with their waters for us

51

(1) May we be associated with a fresh favour of the Adityas and with their most blissful protection May the Victors listening to us lead this (our) sacrifice to faultlessness and freedom

---

pain which makes a man bend down and not walk straight The mention of Agni for its cure suggests fomentation At 21 5 above I have taken *vandana* to mean a sort of meek looking but mischievous spirit of the class of Yatus

(3) Different kinds of poisons borne by waters and arising from trees and plants are mentioned here

(4) *pravatah* (cf *apo na pravata yatih* at 8 6 34b) the rivers flowing over slopes with speed are meant *nivatah* are waters that are collected in low places like ponds and pools *udvatah* are those that are collected in high places like rocky pools on mountain sides *udanvatih* having water in all seasons *anudakah* having no waters in summer All these when they swell with their waters should free men from *sipada* and *simida* diseases For the latter cf Av 4.25 4

51

(1) *anagastve dadhatu* lead it to faultlessness i e declare it to be faultless cf 62 2cd below *aditita* is nature of being aditi i.e free see 52 1a below

(2) May the *Adıtyas, Adıtı, Mıtra, Varuna, Aryaman*, all very straightforward, rejoice (with us) May the Defenders of the world belong to us, may they drink Soma today for our protection

(3) All the Ādıtyas, all the Maruts, all the gods, all the Rbhus, Indra, Agnı and Asvına are praised (by us) Do you protect us (O gods), with your blessings for ever

52

(1) May we be free from bonds (like) the Ādıtyas themselves, (you are) our defending wall among both the gods and the men, O gods May we while winning, win still more, O Mıtrā-Varunā May we, who are yours while prospering, prosper still further, O Heaven and Earth

(2) May Mıtra and Varuna, the Defenders, grant that protection to our child and offspring May we not suffer for an offence originating from others, may we not do that which you punish O gods

---

(2) *rajışṭhaḥ* is superlative from the root *ṛj* 'to go straight'

52

(1) The poet expresses his desire to be *adıtya*, (i e like Ādıtyas), by being *ádıtı* (adj 'free from bonds' as at 18 8 *adıtım parusnım* above) See on 48 2 above *pu r*, i e, *ayası pūr* or the wall of defence, cf (note on) 15 14 above and 95 1 below *d bhavema-bhavantaḥ* The root *bhū* is rarely used in the sense of 'be prosperous', but its derivatives like *bhūti* 'prosperity' (1 161 1d) and *bhuman* 'abundance' (10 98 12) are found in the Rgveda, and establish that sense for the root here

(2) *gopa ḥ* plural in view of other Ādıtyas like Aryaman *vaḥ* supply *vayam*, see 30 4a above *anyajatam enaḥ* is a sin originating from others, i e committed by others like the father and other ancestors, cf 86 5 below Also see 6 51 7ab where *anya-krtam* is used for our *anya jatam cayadhve* *cı* 'to punish', cf *ceta'raḥ* at 60 5 below

upon the knees and the ankles May not the creeping worm have power over me through a wound of the foot

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(2) *rájiṣṭhāḥ* is superlative from the root *ṛj* 'to go straight'.

52

(1) The poet expresses his desire to be *ādítya*, (i. e. like Ādityas), by being *áditi* (adj. 'free from bonds' as at 18.8 *áditim páruṣṇīm above*) See on 48.2 above. *pū'r*, i. e., *ā'yasī pū'r* or the wall of defence; cf. (note on) 15.14 above and 95.1 below. *d* : *bhávema-bhávantaḥ* : The root *bhū* is rarely used in the sense of 'be prosperous', but its derivatives like *bhūtí* 'prosperity' (1.161.1d) and *bhūmán* 'abundance' (10.98.12) are found in the Ṛgveda, and establish that sense for the root here

(2) *gopā'ḥ* : plural in view of other Ādityas like Aryaman. *vaḥ* : supply *vayám*; see 30.4a above. *anyájātam énaḥ* is a sin originating from others, i. e. committed by others like the father and other ancestors; cf. 86.5 below. *Also see* 6.51.7ab where *anyá-kṛtam is used for our anyá-jatam*. *cáyadhve* : ci 'to punish'; cf. *cetā'raḥ* at 60.5 below.

(3) Begging for the lovely gift of the divine Savitr the active Angirases have arrived here May our great and holy Father, as all the gods, like it with a concordant mind

53

(1) I zealously invoke with my sacrifices and prayers the great and holy Heaven and Earth, for, the ancient poets, when they sang, placed in the forefront even these two great parents of the gods

(2) Bring forth with your newer hymns the ancient Parents, who are the seats of the Rta do come to us with the heavenly people, O Heaven and Earth Great indeed is your protection

(3) For, you indeed have many lovely gifts (meant) for a liberal donor, O Heaven and Earth Bestow on us what may be not-little Do you protect us (O gods), with your blessings for ever

---

(3) *a* cf on 42 1 above, the meaning is —The Angirases as the divine ancestors have arrived for the sacrifice, winning a lovely gift for us from Savitr *c* Mark the metre, the line consists of 2 pentads *pita* is Dyauh Pita Sayana suggests that he may be Vasistha's father Varuna *tat* i e what the Angirases have done

53

(1) *sabadhah* see on 8 1 above *te* is accu dual

(2) *pra krnudhvam* cf 36 8 above *sadane* is accu dual of the noun *sadana*, 'homes of Rta'

(3) *áskrdhoyu* (from *skrdhu* = *krdhu* 'short') 'which is not short' For *krdhu* cf 10.27 5c

54

(1) Acknowledge us, O lord of the house, be easy of access and free from diseases for us Whatever we ask of you, do win that for us, be gracious to our bipeds and quadrupeds

(2) Be our furtherer, O Vastospati, increasing our property with cows and horses, O Indu May we be ageless in your friendship, accept us as a father does his sons

---

54

This is a benediction employed at the time of entering a new home according to the Asv Grh Sutra 2 9 9 T S 3 4 10 1 prescribes it for a householder before he undertakes a long journey It is meant for propitiating the genius of the house

(1) *prati janihi asma n* 'accept us, recognise us, in response to (*prati*) 'our call', mark the use of *prati* in vv 1 and 2 c Either take *yat* and *tat* as conjunctives and *prati jusasva* as 'accept us as your relatives' in view of v 2*d*, or taking into consideration the phrase *yat tva i'mahe* occurring elsewhere (5 53 13*c*, 7 16 4*d*, 7 94 9*b*, 8 13 5*b* and 10 36 10b) construe *yat* and *tat* as pronouns and translate 'accept for us, win for being given to us, that which we ask of you' *d* The line has developed into a Jagati one owing to the formulaeic expression as elsewhere, cf 6 74 1d, 10 85 44*d* and 10 165 1*d*

(2) *prataranaḥ* 'furtherer' i e especially of our life, see 1 25 12, 1 116 10 8 48 4, 7, 11 and 103 10 below *gaya-spha'naḥ* *gaya* from *ji* 'to conquer' and *sphana* from *spha* 'to grow', cf *tesam* (i e *naḥ sphatim a' yaja* at 1 188 9 *indo* The word is usually used of Soma, but here Vastospati is evidently identified with Soma or Indu, owing to their common attributes namely, *prataranaḥ* and *gayaspha'naḥ*, which are used of Soma too at 1 91 12 and 19 Our author had probably before his mind the wording of the hymn 1 91 Thus the attribute *amivaha'* (55 1 below) which is used of Vastospati by our poet, is used there of Soma at 1 91 12 See also *naḥ a' visa* of 1 91 11 and *vísva rūpa ni avisán* of our author (55 1) Similarly, *sakha suseva edhi naḥ* occurs both here (55 1c) and at 1 91 15 Thus in spite of the general lateness of the hymns of the first Mandala, our hymns Nos 54 and 55 must be considered as later than 1 91 This is corroborated even by the nature of the deity namely Vastospati *ajarasaḥ* i e free from the drawbacks of old age *jara'* or *jaras* by itself was not bad, it is often solicited by Rgvedic poets, see on 30 4 above It is only the weaknesses of it that are shunned, cf 1 179 1*c*, 5 41 17, 10 86 11 and the *jaras* from which Cyavāna was freed by the Asvinā

(3) May we associate ourselves with your enabling, pleasant and resourceful friendship, O Vāstoṣpati. Protect us in our rest and also in our work according to our desire. Do you protect us (O gods), with your blessings for ever.

55

(1) Be a kind friend to us, O Vāstoṣpati, killing the diseases and entering all the forms (in the house).

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(3) *gātumátī saṁsád* 'resourceful company'; *gātú* from *gā* 'to go'; cf. 13.3c above. *kṣéme-yóge*: See 86 8 below. *váram* is either a noun meaning 'choice property' (from *vṛ* 'to choose') as in *úṣo váram váhasi jóṣam ánu* at 6.64.5*b* or it is equivalent to *váram ā'* or *prā́ti váram*, *prā́ti* being intended to be supplied by our pôet who is fond of that word. For *prā́ti váram* cf. 2.11.21*a*; 10.133.7*b*.

55

Stanzas 5–8 of this hymn are borrowed at Av. 4.5; it is described there as *svāpanam* and in the Sarvānukrama of Kātyāyana as *prasvāpinyaḥ upaniṣadaḥ* or 'a sleep charm'. It is undoubtedly so, being primarily composed for correcting the defect of sleeplessness of men and women in the house of a rich noble. The doctor, very probably the family priest (*purohita*) of the king, being invited with honour, begins his work from the outer parts of the mansion; but before he begins his operation he makes an initial appeal to Vāstoṣpati, the guardian deity of the house where he has to operate (in v. 1). As he enters he meets with the natural opposition from the watch-dog, (graphically described in v. 2), as he was entering the house at night. He silences the dog, sending him to sleep by the repetition of vv. 2–4, where the appendage of 4 letters which is repeated thrice, suggests that the doctor threw some charmed grains at the dog, bringing him under the influence of his charm. In vv. 3 and 4 he stresses the fact that he was an honourable worshipper of Indra and not a thief or a robber. We should also note how he refers to himself in the plural, throughout the hymn. After silencing the dog, the doctor proceeds to the outer apartments of the house, which are usually occupied by the older members of the house. Here he sends to sleep the old parents of the noble, the watch-dog in front of the apartments, the grand-father, other relatives and all other persons like the servants who happen to

be there Some of them appear to have been sitting, some were making movements, while others were looking at the doctor himself being *curious to see* what he would do (vv 5 and 6) He, however, forcibly closes the eyes of all these in spite of their attempts to keep them *open*, as suggested by the word *sam hanmaḥ*, so that all looked as motionless and impervious to the external world as the house itself with all its doors and windows closed for the night (v 6d) In v 7 he makes an appeal to the Moon, who is a great sleep-inducer, for helping him in *his task Here possibly he had reached the middle part of the house* with an open square, from where he could see the moon just making her appearance above the horizon, (over the sea, Bay of Bengal ?) Here, finally he proceeds to the inner apartment and sends to sleep all the ladies of the house and their maid servants, who had been waiting for their turn to get the benefit of the doctor's charm

According to the Sanskrit Tradition, the hymn refers to the nightly entrance of Vasiṣṭha into the house of Varuna, his father, for stealing some food, as he was very hungry Pischel at Vedische Studien II, pp 55–57, *tries to support this, while* other scholars like Lanman (Sanskrit Reader, p 370) Bloomfield (JAOS 31, p 56), Macdonell (Bṛhaddevata, on VI 11) and Oldenberg (Noten, II, p 42) hazard a supposition that the hymn is a 'lover's Charm' But as shown above there is not a single reference either to a theft, or to an *attempt at elopement with a girl, in the whole of the hymn* On the other hand, the speaker tells us that he was no robber nor a thief, but a respectable (mark the use of plural forms for himself) worshipper of Indra He openly enters the house while people were moving about and also looking at him and there is absolutely no suggestion anywhere *that the speaker wanted to enter the house stealthily or unlawfully* Nor does he appear concerned with any particular girl when he puts to sleep the ladies of the inner apartment He, however, appears to be a stranger to the house, as the behaviour of the dog would show As suggested above, he may be a Rāja-purohita, who was expected to be well-versed in Atharvanic charms, *his services may have been specially* requisitioned by the owner of the house who seems to be an important and rich person, perhaps a noble at the king's court

The hymn is comparatively late as suggested by the nature of its contents, words like *sarva* and *punya* which are rare in the earlier parts of the Rgveda and the general metrical structure of the hymn It has found a place here after No 49 owing to the mention of Vāstospati in v 1, Vastospati being the deity of No 49

(2) O bright and tawny son of Saramā, when you display your teeth, there shine forth lances brightly as it were, within your jaws, while you snap (at me) Go well to sleep

(3) Attack a thief or a robber, O son of Sarama O you who repeatedly run at me ! You attack the bards of Indra ! Why do you behave wickedly towards us ? Go well to sleep

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This Rgvedic sleep charm of a general nature was later on changed into what may be called 'a Lover's charm' by the author of the Atharvanic hymn Av 4 5 At Kausika Grhya Sutra that hymn is prescribed for hypnotising an unwilling woman for an easy approach Consequently significant changes in the wording of the hymn have been made Thus *sarve* in Rv v 5 is changed to *asyai* in Av v 6, *yas ca pasyati no janaḥ* in Rv v 6 is changed to *yas ca tiṣthan vipasyati* in Av v 5 The dropping of *naḥ* is significant, its presence would be inconsistent with a stealthy approach Further the concern for the speaker's own safety and secrecy which is introduced in the Av hymn by the words *na ti pasyati kas ca na* in v 2 and *aristaḥ* and *aksitaḥ* in v 7 also suggest the employment of this old material for a new purpose, namely bringing under one's control a particular girl referred to by the word *asyai* in the Av hymn

(1) *amivaha* The attribute is very significant in the context as suggested above The speaker naturally appeals to this aspect of the Guardian Deity of the house, when he wants to correct 'a disease' of sleeplessness among the inmates of the house *naḥ* refers to the speaker, i e the doctor himself We may compare a similar appeal to the herbs by the doctor at 10 97 1-5 and 14-16 *visva rupa ni* 'all forms' i e all individuals in the house, as at 1 188 9, 10 136 4 and 10 139 3 *avisan* 'entering them' i e taking them in his charge In the case of Soma with which Vastoṣpati is identified at 54 2 (see note on *indo*), this expression occurring at 8 15 13 and 9 25 4 means 'assuming all his different forms' from the creeper to the juice

(2) *sarameya* This is a reference to the dog's descent from the mythical Saramā, with the intention of winning his favour *vi-iva* is an Utpreksa, the fangs of the dog being fancied as *shining* like so many lances *baps* 'to snatch, snap' (seems to be a reduplicated form of *bhas*) *ni su svapa* is a refrain, cf 50 1-3 above

(3) *ra* IV 'to bark at', cf 1 182 4*a* *punaḥ-sara* cf *punar hanaḥ* *aksa saḥ* at 10 34 7 A gradual and repeated advance against a stranger is characteristic of a dog In *c* the speaker warns the dog, in *d* he argues

(4) Tear you to pieces a hog or let the dog tear you away, you attack the bards of Indra! Why do you behave wickedly towards us? Go well to sleep

(5) Let the mother sleep, let the father sleep, let the dog sleep, let the lord of the house sleep Let all the relatives sleep, let all these men around sleep

(6) As they close this house, so do we close the eyes of him who sits, of him who walks and also of the person who is looking at us

(7) We send to sleep all these men with the help of that powerful Bull of a thousand horns, who has risen from the ocean

(8) We send to sleep all the maid servants lying in the verandah and women who lie on movable coaches, or on bedsteads, as also those ladies who are surrounded by sweet fragrance

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(4) *ducchunayase* Denom from *ducchuna* (*dus-suna*) 'evil, evil spirit' Cf 10 37 12cd and Introduction sec 5(9)

(5) *viśpatiḥ* Probably the oldest member of the house is meant, cf *jujurvan viśpatiḥ* at 1 37 8

(6) *akṣani* stands for 'eyes' and other sense organs which do not function during sleep The simile shows that the doors and the windows, corresponding to *akṣa ni*, were closed for the night

(7) The thousand horned Bull is surely the moon, she is said to have risen from the sea (in the east, Bay of Bengal?) Perhaps it is a mere fancy of the poet due to the cool rays of the moon Obviously this has nothing to do with the 14 'jewels' churned out from the ocean It is also possible that only the celestial ocean (*uttaraḥ samudráḥ*) is meant, see 1 105 1*a*, 8 82 8*a*

(8) The stanza mentions different classes of women of high and low status *punyagandhaḥ* are the important females of the house rolling in flowers and cosmetics c is metrically defective, it requires one more syllable, the defect is corrected in the Av where the reading is *punyagandhasaḥ*

56

(1) Who are these distinguished youthful sons of Rudra, having a common home and good horses?

(2) None indeed knows the births of these; (but) surely, they mutually know their origin.

(3) They have mingled with each other with their self-purifying (bodies); the hawks, who roar like winds, have vied with each other.

(4) The wise man has known these secrets, namely, that the great Pṛśni bore her udder (for these).

(5) May that clan be rich in heroes, conquering from old days and increasing its strength, through the (favour of) Maruts.

56

(1) For metre see note on No. 34 above. Here in addition to the transitional stanza No. 10, we have a single hemistich in the Triṣṭubh metre immediately after it. *vyáktāḥ* : (from *vi añj*) 'well adorned, distinguished'; cf. *uṣā'ḥ raśmíbhir vi aktā* at 77.3 below. *rudrásya máryāḥ* : The Maruts are called the sons of Rudra and Pṛśni at 2.34.2; but sometimes a different parenthood is claimed for them, for which see VM. p. 78. *su-áśvāḥ* : The horses of their chariot are meant; but at least in one place (5.61.2–3) the reference seems to be to their riding on horse-back.

(2) *janítram* : 'the birth', i. e. its time and place. Cf.34.2 above.

(3) *svapū'bhiḥ* (*tanū'bhiḥ*) *mithó vapanta* : cf. *punāné tanvā'* (dual) *mitháḥ* 'mutually purifying their bodies' said of H. and E. at 4.56.6; *mithó hinvānā' tanvā'* (Indrāgnī) 'mutually urging their bodies' at 10.65.2. *vā'tasvanasaḥ* : cf. *tuviṣvaṇásaḥ* at 4.6.10*d* (*svana* = *svanas*; see on *āgas* at 97.2 below). *śyenā'ḥ* : they are called *diváḥ śyenā'saḥ* at 10.92.6 and *haṁsā'saḥ* at 59.7 below.

(4) The Niṇyas are that the Maruts were borne in her womb by Pṛśni. *ū'dhaḥ* 'udder, bosom'; supply *ebhyaḥ* : cf. 2.34.2*cd* and 10*b*.

(5) *viś* : This is the same as the *gaṇá* mentioned in v. 7; see below.

(6) They are the best performers of their march, most glorious by their glory, united with grandeur though fierce by their vigour

(7) Fierce is your vigour and firm are your physical powers Through the Maruts indeed is this band powerful

(8) Bright is your strength, stormy are the wrathful minds of the daring Host (of Maruts), like a Muni

(9) Wholly separate from us the flashing weapon, *may not your* disfavour cling to us here

(10) I invoke the dear names of you, the victors so that you may (drink) to your satisfaction, being eager for it (i e the Soma), O Maruts

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(6) *yeṣṭhaḥ* and *sobhiṣṭhaḥ are superlatives directly* from the roots *yā* and *subh*

(7) *gana is 'the band' of worshippers as at* 5 79 5 and 6 56 5, but in view of the epithet *tuvisman*, it is not unlikely that the *gana* of the Maruts is meant, cf 58 1*ab* below in particular *marudbhiḥ* may be a free expression for *marutam*, as Sayana recognises In that case even the *vis* in v 5 may be the Maruts themselves, cf 1 39 5*cd*, 5 26 9 The Maruts are called *ganasri* at 5 60 8 the idea behind the use of the instrumental in vv 5 and 7 may be to suggest that each one of the gods lends to the beauty and strength of the whole group

(8) *krudhmi* (=*krudhmini*) *manamsi* is the Upameya *dhuniḥ* is the common property agreeing with the Upamana *muniḥ*, which is in the same metrical Pada *dhuni* (from *dhvan*) 'blustering, stormy' The word *muni* is of rare occurrence in the Rv, but at 10 136 2–5 he is described as one who moves through the air with great speed like that of the wind and in a state of wild ecstasy or frenzy

(9) *didyu* (from *di* 'to shine') is 'a flashing weapon' used in battles, cf 85 2*b* below and 4 41 11*c*, 6 46 11*cd*, it is comparable with *didyut* (from *dyut*) at 25 1 and 46 3 above and 57 4 below *pranak (from pra nas)* Aor 3*s*, *cf 94 8 below, (always written as pranak in* Pada Paṭha as if it were a form of *pṛc*)

(10) *tṛpan*=*tṛpat (Pada Patha) It is an adverbial* form meaning 'fully, upto satisfaction', usually occurring with the root *vṛs* as at 3 32 2, 10 116 1 *or pa as at* 2 11 15, 2 36 5 *So that the* verb *vṛsadhvam* is to be supplied here after the preposition *a'* In this hymn they are invited for a Soma offering (cf vv 12*ab*, 14*cd*), though this is not very clearly stated

(11) (They are) possessed of good weapons, active, adorned with lovely Niṣkas and themselves decorating their bodies.

(12) Bright are the offerings of you, who are bright, O Maruts. I send a bright sacrifice to you who are bright. These followers of Ṛta, of bright origin, pure and purifying, have come to (i.e. observed the rules of) Satya, in accordance with Ṛta.

(13) Right on your shoulders are the Khādis, O Maruts; the gold plates are resting on your chests, brightly shining like lightnings when associated with the rains (i. e., rain clouds). You are exerting yourself with your weapons at will.

(14) Your firmly grounded lustres shoot upwards; distinguish

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(11) **iṣmín** (from *iṣ*) 'active, violent, turbulent'; cf. 5.52.16*d* and 5.87.5*e*. **suniṣkā'ḥ** : *niṣká* is 'a chain, an ornament of gold' worn even by Rudra (cf. 2.33.10), or received as a gift from the patron by the priest (cf. 1.126.2). At 5.19.3 a bard called Bṛhaduktha is called *niṣká-grīva*, which would show that the *niṣká* was to be worn round the neck. **tanvàḥ śúmbhamānāḥ** : cf. 59.7*a* below and 1.165.5.

(12) A pun on the word *śúci*. **ṛténa satyám āyan** : 'Have fulfilled their promises according to Ṛta'; see Introduction. *ṛtasā'paḥ* is significant.

(13) **khādí** is an ornament worn by the Maruts either on their arms (*áṁsa*; 1.166.9c), or their hands (1.168.3d) or even on their feet (5.54.8). **rukmā'** are the golden breast-plates (1.166.10; 5.54.8*b*). See e.g. 5.54.11 for their ornaments. Construe c with *ab* : The Khādis and the Rukmas of the Maruts on their shoulders and breasts are compared with the flashes of lightning on the showers of rain; both are bright and enhance each other's beauty. Cf. also *khādínaḥ (marútaḥ) ví abhríyā ná dyutayanta vṛṣṭáyaḥ* at 2 34.2*ab*; and *táva śríyo varṣyasyeva vidyútaḥ* said of Agni at 10.91.5. *d* : **ā'yudhair yácchamānāḥ** 'exerting with your weapons'; *yam* 'to exert oneself, stretch out, raise', the same as *vi ā yam* (cf. vyāyāma).

(14) **budhnyā' máhāṁsi** : 'powers belonging to the bottom', i. e. emerging from a firm ground, inherent; or 'coming from the bottom and rising up to the heaven', thus suggesting great height and depth of

your names, O Holy Ones. Accept this household thousand-fold share of the Gṛhamedha (Iṣṭi), Oh Maruts.

(15) If you appreciate what is thus said in praise of you, O Maruts, at the call of this powerful priest, give us very quickly, riches associated with good physical strength, which a stranger—an enemy—may never endanger.

(16) These *youthful Maruts who are possessed of graceful* movement like horses, who bedeck themselves like (youths) visiting a magical show (or, who look like Yakṣas), are sprightly like children brought up in palaces and playful like sucking calves.

(17) Being gracious, may the Maruts take pity on us while they favour (for us) the two firm-built worlds. May your weapon which kills cows and men, be away from us; bend yourselves towards us, O gods, with your favours.

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their lustres, powers, etc.; cf. 58.1d below. *nā́māni prá tiradhvam* 'lead your names to greater fame'; *gṛhamedhī́yam bhāgám*: Gṛhamedhīyā Iṣṭi is meant, for which cf. Śat. Br. XI.5.2.4. At 59.10 below they are themselves called *gṛ́hamedhāsaḥ* 'receivers of the sacrificial share at the house'.

(15) *anyáḥ* 'a stranger, a rival'; cf. 1.125.7cd; 10.34.14d.

(16) *yakṣadṛ́śaḥ máryāḥ* : *yakṣá* is 'an unusual sight', 'a magical show' and *yakṣadṛ́ś* is either 'one who goes to visit a *yakṣá*', naturally with a fashionable dress, or 'one who looks like a *yakṣá*', i.e., has a curious appearance. Cf. 61.5 below and on *yakṣá* at Introduction, section 5(3). *máryāḥ* may even be taken as referring to the Maruts themselves as at v. 1 and 5.61.4ab; 10.77.2a. *harmyá* in Ṛv. seems to mean 'a palace, a rich man's house'; *śíśu*, here evidently refers *to a 'human child' as at* 5.43.14 and 6.16.40, *as against vatsá* which almost always means 'a calf' of a cow. In some passages *śíśu* too is used of a 'young one' of an animal. For the simile in *d* cf. 10.78.6c; the word *payodhā́ḥ* has a double meaning : 'bringers of rain water' with the Upameya and 'suckers of milk' with the Upamāna.

(17) In *c* the fall of lightning is meant; it is conceived as a weapon *of the Maruts sent as a punishment; cf.* 57.4 *below and* 1.172.2.

(18) Our Hotṛ priest being seated, repeatedly calls upon you, praising your unfailing gift, O Maruts. That faithful (priest), who is a defender in charge of such a (clan or people) like this, calls upon you with his praises, O mighty ones.

(19) These Maruts stop the swift one; these bend the strength of the strong one. These carefully protect the (worshipper's) hymn from the enemy and direct their strong hatred towards the niggard.

(20) These Maruts inspire even a meek person or even a restless one, as indeed the gods choose to do. Drive away, O mighty gods, (all sorts of) darknesses. Bestow on us every sort of child and descendant.

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(18) *vaḥ johavīti* : cf. *tvā johavīmi* at 29.4; *tvā johavīti* at 41.5 above and *vām jóhavīmi* at 93.1 below. Geldner would construe *rātím* as an object of both *gṛṇānáḥ* and *johavīti*. *ī'vataḥ* 'of such a one'; cf. *ī'vato me vácāṁsi* at 23.1 and *tvā'vān* 'like you' at 32.23; or *mā'vate* at 32.21 above. Supply *jánasya* or better *vṛjánasya* after *ī'vato* in view of 1.101.11ab (*marút-stotrasya vṛjánasya gopā'ḥ vayám*). The *jána* (cf. *bhā'ratam jánam* at 3.53.12) or *vṛjána* is, of course, the Bharata clan under Sudas; by *ī'vat* 'such as this', the smallness and weakness of the clan is probably suggested. See 33.6 above. The poet is thinking of an impending battle, as v. 22 shows. *ádvayāvin* : *dvayāvín* (from *dvayá*) is 'one who tries to serve two masters' and hence 'unfaithful'.

(19) *sáhas* is both a noun and an adjective and has the same accent in both the cases. For the latter cf. 10.176.4 (*ayám agníḥ sáhasaś cit sáhīyān* 'This Agni is stronger than even the strong'). *vanuṣyatáḥ* (abl.) : cf. *vanuṣyáti* at 82.1 below. Also cf. 1.15*a* and 4.9*a* above. *ráruṣe* : *ráriv̄as* (*rarivas* pf. pt. of *rā*) is a stingy person who does not give gifts (cf. 1.13 above) and is inimical to the priestly class.

(20) *yáthā vásavo juṣánta* : cf. *júṣṭī* at 33.4 and *jóṣam ā'* at 43.4 above; also *yáthā váśat* at 8.66.4. Or (less likely) *yáthā* may be taken as an Upamā–Vācaka : 'These Maruts encourage a meek person, just as the gods like even an over-zealous (worshipper)'. *bhṛ'mi* from *bhram* means 'a wanderer, over-active, over-zealous worshipper', in contrast with the *radhrá* 'a meek, submissive person'. *bhṛ'mi* is otherwise used of deities, namely Indra (4.32.2) and Agni (1.31.16). c : *támāṁsi* may even be understood in the secondary sense of 'ignorance' ('darkness in the heart') as at 5.31.9*d*.

(21) May we not stay away from your gift, O Maruts; may we not hold ourselves back during your distribution (of gifts), O chariot-lords. Give us a share in an enviable treasure, which is well collected and belongs to you, O mighty ones.

(22) When brave people clash together with high feelings for the sake of the active (streams of rivers), plants and homes, be surely our defenders from the enemy in the battles, O Maruts, O sons of Rudra.

(23) You have produced (i. e. occasioned) many ancestral hymns, which even in former days were sung in your honour, O Maruts. With Maruts (by his side) a fierce warrior becomes a victor in battles; with Maruts (to help him), a horse becomes a winner of loot.

(24) May we have a strong warrior, O Maruts, who is a powerful *supporter of men, through whom we may cross the waters (i.e. the*

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(21) *nír arāma* : aor. of *i* 'to go'. *paścā't daghma* : cf. *mā' te rā'dhasaḥ nír arāma mā' gṛhāmahi* at 8.21.16. *daghma* : aor. of *dagh*; see on 1.21c above. *vasavyàm* 'a treasure'; cf. 37.3 above. *sujātám* (*vasavyàm*) 'well born' i. e. well collected; the use of this adjective is peculiar; it is used only in its secondary sense of 'good, praiseworthy'.

(22) *sám hánanta* : *sám han* 'to strike together, close'; cf. 55.6c above and 1.53.7b. b : 'Waters, plants and men' are the causes of wars; cf. 6.19.12cd among others. *Yahvīs are the same as divó yahvī'ḥ* at 70.3b below and also at 3.1.6b and 9d; they are the rivers; cf. *sravátaḥ saptá yahvī'ḥ* at 1.71.7b; *ā'po yahvī'ḥ* at 2.35.14cd and *nadyàḥ saptá yahvī'ḥ* at 9.92.4d. *aryáḥ* (abl.) 'from the enemy'; or a nominative, going with *trātā'raḥ* 'noble defenders'.

(23) *bhū'ri cakra* : (a) 'You made i. e. occasioned many of our ancestors' hymns', by performing your heroic deeds, or (b) 'you regarded them highly'; cf. the words *bahú mányamānaḥ* at 10.34.13; also *stómam mahás kṛdhi* at 8.36.6; and *svadanti* 2.2 above. For the former cf. *pratnavát janaya gíraḥ* at 8.13.7*a* and 9.25.5*a*. b : *purā'* with a present tense form; see on 88.5 below.

(24) *a* : *vīráḥ* here is a patron; cf. 74.6b below; or it may be even a brave son, who may be able to defend and help the people under his protection by procuring divine help for them, as Vasiṣṭha and

dangers), for obtaining a safe dwelling. May we as belonging to you, proudly possess our own home.

(25) = 34.25.

57

(1) Your name which is peculiar to Maruts, mightily rejoices in the sweet (Soma) at the sacrifices, O Holy ones, who cause even the two vast worlds to tremble; the fierce ones fatten the fountain when they march forward.

(2) For the Maruts do recognize their singer; they are the furtherers of a sacrificer's hymn. Being pleased, occupy our grass seat today at the sacrifices, for a sacrificial feast.

(3) Other gods do not shine so much as these Maruts do by their golden ornaments, weapons and persons! These all-adorning Maruts, bestowing lovely hues on the two worlds, put on a common decoration indeed, for the sake of glory.

Viśvāmitra did. See also v. 18c above. *apáḥ* : This word very often metaphorically stands for dangers (*duritā́*), which are compared with broad, deep and so unfordable rivers. *svám ókaḥ abhí syāma* : Cf. 48.2a above and *víśvāni saúbhagā abhí astu* at 8.1.32c.

57

(1) *mádhvaḥ* is to be construed with *madanti*, which root is often used with the genitive of the object, in addition to the instrumental and the locative of it. *mā́rutam nā́ma* is the subject of *madanti* which is used in the plural in view of the number of the Maruts intended by the collective noun; for a similar construction cf. 59.7cd below. *útsam* (i. e. *udríṇam útsam*) is a rain-cloud; cf. 2.24.4d; 8.7.10c; also cf. 5.54.8cd and 8.7.16bc.

(3) *anyé* i. e. *devā́ḥ* : cf. 5.81.3ab. *viśvapíśaḥ* : cf. *ápiṁśat bhúvanāni víśvā* at 10.110.9.

(4) May that flashing weapon of yours be away (from us), O Maruts, (even) when we may commit some offence against you through our human weakness. May we not be within the clutches of it, O Holy ones; may your most delightful favour be ours.

(5) *May the Maruts, the faultless, pure, purifying gods, find* delight in whatever (offering) has been prepared here. Protect us well with your favours, O Holy ones; further us with foods in order that we may prosper.

(6) And may the manly Maruts enjoy our offerings, being praised with all their (praiseful) names. Give us the immortal (drink) that we may have offspring. Awaken wealth and gifts (among our patrons) through your kindness.

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(4) *a* : cf. on 56.9 above. *puruṣátā : (Instrumental)* 'owing to our human nature'; cf. 75.8 below and 10.15.6*d*. It is the same as *puruṣatvátā* at 4.54.3*b* and 5.48.5*c*. *c* : *ápi bhūma* : *ápi-bhū* 'to be under the control of'; cf. 2.11.12*a*; 8.44.28*ab* (with the loc.). *sumatiś cániṣṭhā* : cf. 70.2*a*, 5*d* below; superlative from the root *can* 'to rejoice', for which see 70.4*a* below.

(5) *kṛte*': i. e. *haviṣi* (11.4*b* above) or *harye* (1.128.7*dc*), or *svadhvare* (5.17.1*c*); also cf. v. 6 below *havi'ṃṣi vyantu*.

(6) Construe *viśvebhir nā'mabhiḥ stutā'saḥ havi'ṃṣi vyantu*. *c* : *prajā'yai* (for getting offspring) *amṛ'tasya dādāta*; cf. 36.9*c* above. *amṛ'ta* in this context is the 'essential nourishment' (corresponding to *vāyas*) existing in the waters as at 1.23.19*a*, or in cow's milk as at 1.71.9*d*. *prajā*' or offspring is expected as its *phala* which in its turn secures a continuity of race; this last is called *amṛtatvá* at 5.4.10*d*; cf. *prajā'bhir amṛtatvám aśyām* 'may I enjoy immortality, i. e. continuity of race, through children'. This same *amṛtatvá*—and not *amṛ'ta*—is also sought after at 1.31.7*ab*; 5.55.4*c* and 10.107.2*c*. Thus the idea is clearly that *amṛ'ta* secures *prajā'* and this latter secures *amṛtatvá*, or immortality through the continuity of race. It is in this context that *amṛ'ta* is desired from the gods at 59.12*d*; 81.6*a* below; also at 1.125.6*cd*; 5.2.3*c*; 6.75.18*b*. On the other hand *amṛ'ta* at 9.113.8ff is only an adjective and not a noun. *jigṛtá rāyáḥ maghā'ni* : *Cf.* 64.5*c and* 97.9*c below*. *sunṛ'tā* is instrumental; but it could be even *sunṛ'tāḥ* (accus.) against Pada Pāṭha; cf. 79.5*ab* below.

(7) Being praised, O Maruts, visit our patrons, all of you, with your protection all around,—patrons, who being possessed of a hundred gifts, always enrich us of their own accord. Do you protect us (O gods), with your blessings for ever.

58

(1) Sing aloud in honour of the Host (of Maruts) which grows together and is the Strong one of the divine race And they pound (i. e. press asunder) the two worlds by their greatness; from the beamless (world) of Nirṛti they rise up to the firmament.

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(7) *marutaḥ viśve*: i. e. all Maruts of different forms and names; cf. *á nā'mabhir marúto vakṣi víśvān ā' rūpébhir jātavedo huvānáḥ* at 5.43.10*ab*. *sarvátātā* : *sarvátāt* or *sarvátāti* means 'complete fulness, totality'; *tāt* or *tāti* is either an extension of the affix *tā* or a separate one derived from *tan*. For the word see 18.19 above and also on *devátāti* in 39.1 above.

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(1) *sākam-úkṣ* 'That which grows together'; cf. *sākaṁvṛ'dhā rájasī* at 9.68.3. At 5.56.5b the Maruts are called *sam-úkṣita* 'growing together'. *gaṇá* is the *mā'ruta gaṇá* as at 5.61.13 (*yúvā sá mā'ruto gaṇáḥ*). *kṣodanti* 'pound', i. e. press on either side as their greatness is too big to contain for the H. and E. *nirṛteḥ* (geni.) *avaṁśā't*, (i. e. *sthānāt*); *avaṁśá* is 'a beamless structure', here the home of Nirṛti (fem.) the goddess of Destruction, namely, the bottomless abyss; for Nirṛti s. 37.7 above. *avaṁśá* occurs in the sense of 'a beamless structure', namely, the mid-air, at 2.15.2*a* and 4.56.3*d*. *vaṁśá* is the vertical bamboo pillar which is the main support of a structure; cf. 1.10.1cd. The *avaṁśá* of Nirṛti is supposed to be a deep beamless abyss under the earth; it is probably the same as *anārambhaṇám* and *anantám vavrám* mentioned below at 104.3. Cf. also *nirṛter upástha* at 10.18.10*d*; 10.161.2c. For Nirṛti see Intro. sec. 5(11). *d* : They seem to come from the depth of the lower world and rise up to the very firmament of the heaven; cf. 56.14*a* above.

(2) Your birth, too, is through the vehement one (i. e. Rudra), O fierce, O very wrathful ones, O untiring Maruts, who are pre-eminent *by your lustres and might. Every one that sees the light of the sun*, trembles at your march.

(3) Bestow ample vitality on your patrons (O Maruts); may the Maruts surely like our careful praise. Just as a trodden path may *advance a creature (i. e. the traveller), so may you further us with your* enviable favours.

(4) A poet favoured by you gains a hundred gifts, O Maruts; a horse favoured by you overpowers and wins a thousand. And a sovereign ruler favoured by you kills his opponent. May that gift of yours be pre-eminent, O Shakers.

(5) I serve those (sons) of the bounteous Rudra; will the Maruts

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(2) *janū'ḥ* is nom. sing. of *janús* (masc.); cf. *janúṣam* at 2.42.1 (acc. s.). *tveṣyáḥ* is Rudra, the same as *tveṣá* at *2.33.14. Others take* it as a noun meaning 'fury'. At 56.2 and 4 above, we are told that their birth is a secret known only to themselves, but that a wise man can guess how they were born of the pair Rudra and Pṛśni. *prá-as* 'to be eminent'; *cf. v. 4d. d* : cf. 1.39.6*cd*; 1.166.5*cd*; 5.57.3*b* and also 83.2*c* (*bhúvanā svardṛ'śaḥ*) below. *svardṛ'ś* : see on 37.2 above.

(3) The simile in *cd* is peculiarly expressed; *ná* seems to have been used where *yáthā* was expected; cf. 2.34.8*cd*, 12*cd* for similar use. The Maruts are compared with 'the traversed path' in respect of the common property namely, 'causing progress', which however, is repeated by means of the same root (but different prepositions) in the two sentences. Cf. 59.2*c* below for a similar use of these two prepositions with the same root. *spārhā'bhir ūtíbhiḥ* : cf. 84.3. *tireta* (opt. 2 pl.) is the same as *tiretana* at 8.18.22*c*. Sāyaṇa and Geldner wrongly consider this as a singular form.

(5) *rudrásya* i.e. *sūnū'n* : cf. 5.42.15*b*. *mīḍhū'ṣaḥ* may be taken either as accus. pl. going with *marútaḥ (1.169.6)* or as gen. sing. going with *rudrásya* as at 6.66.3*a*. *námsante* : aor. sbj. of *nam*. *sasvártā* and *ā'viḥ*, with *kṛtam* supplied (s. 1.24.9*d*; 6.51.8*d*) should rightly go with *énaḥ* and not with *jihīḷiré* (Geldner); cf. 8.47.13*ab*; 10.100.7*ab*. *sasvár+tā* 'done in a secret manner'; the word is an

bend towards us again ? We pray to these Victors and remove that guilt which they hate, whether (it is) secretly or openly (commited).

(6) That good praise of the liberal gods is loudly sung; may the Maruts accept this hymn. Separate the hateful foe even from afar, O mighty gods. Do you protect us (O gods), with your blessings for ever.

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(1) Grant him your protection whom you defend and whom you lead, here and there, O Agni, Varuṇa, Mitra, Aryaman and Maruts.

(2) Owing to your favours, O gods, a worshipper overcomes his enemies on the welcome day. He, who gives you according to your choice, advances his home and acquires great food stores.

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adverbial instrumental of a noun in *tā* from the adverb *sasvár* (cf. 59.7*a* below). **ávа īmahe** : The root ī is used in the sense of 'pray to a deity (gen.) for something (accu.)'; cf. 81.4 and 94.9 below; with the preposition *ava* it is used in the sense of 'pray to a deity (gen.) for removing something (accu.)'; cf. 1.24.14 (*áva te héḷo īmahe*). This use of the root may be compared with that of *yaj*; cf. *yájante asya sakhyám* at 36.5 above and *sunvānó hi ṣmā yájati áva dviṣaḥ* at 1.133.7. Also see note on 60.9*a* below.

(6) c : cf. 6.47.13*d*.

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The hymn is composed in different metres; 1–6 are three Bārhata Pragāthas : 7–8 are Triṣṭubhs; 9–11 is a Gāyatra Tṛca and 12 is an Anuṣṭubh. The last stanza is one of the 6 (the other five are 10.20.1; 10.121.10; and 10.190.1–3) which are not divided into Padas by the author of the Pada Pāṭha.

(1) **idám-idam** : 'here and there' goes with both the verbs; cf. 8.21.9*ab*; mark the peculiar accent of the vocatives in c. Really speaking the last three should have been left unaccented; but each of them is regarded as separately addressed to the deity and so forming independent sentences and thus accented as at 5.67.1c and 8.19.35c.

(2) **priyé áhani** i.e. on the day of the expected final victory; cf. 1.110.7*cd*. It is called *pā'rya* before the victory is won. cf. 32.14 and 21 above. **kṣáyam** 'home'; 1.40.7*d*; 1.133.7*a*. **prá-vi tirate** : see on 58.3 above. **várāya** is the same as *váram ā'* (6.6 above and 65.4; 70.5–6 below) meaning 'according to choice or liking'.

(3) Vasiṣṭha shall not neglect even the last one among you. When our pressed juice is ready today, drink all of you, together, O Maruts, longing for it.

(4) For, your favour never fails him whom you have granted it, in battles, O heroes. May your newer favour turn towards (us); come quickly, (O gods) longing to drink.

(5) Do come to drink the gladdening juices, O gods of zealous bounty. For, indeed, I have brought these offerings to you, O Maruts. Do not, please, go elsewhere.

(6) Occupy our grass seat and favour us well, for giving us enviable treasures. Unfailing (in your bounty), O Maruts, may you rejoice here in the sweet juice of Soma to the accompaniment of our Svāhā call.

(7) Secretly adorning their bodies, the blue-backed swans have

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(3) *pari máṁsate* from *pári man* (aor. sbj.) 'to neglect'; cf. 93.6c below.

(4) c : cf. 1.107.1c; 10.64.1*d*. *sumatíḥ* is the favour of the gods as at 57.4*d* above; cf. also 24.6b above and 70.5*d* etc. below. *pipīṣavaḥ* is vocative.

(5) *ghṛṣvi-rādhasaḥ* : cf. *táva rā'dhaḥ somapīthā'ya harsate* at 1.51.7*b*; also *ghṛ'ṣveḥ sthávirasya vā'jasya* at 93.2 below. The Maruts themselves are called *ghṛ'ṣvi* 'zealous' at 1.85.1. *ghṛ'svi* from *ghṛṣ* = *hṛṣ* 'to be eager or itching for'.

(6) *avitá* is irregular aor. ipv. 2nd pl. of *av* in place of *aviṣṭa*; cf. *aviṣṭana* at 18.25 above; the aor. sign *ṣ* is dropped as in *átārima* for *átāriṣma* at 8.13.21*d*; in the latter case surely owing to the needs of the metre, as suggested by Oldenberg, Noten II, p. 47. *spārhā'ṇi vásu* : cf. 56.21 above and 81.3 below. *ásredhantaḥ* 'not failing' (in your work as requested in *ab*); s. 32.9*a* above and 3.29.9*b*.

(7) *a* : *sasvás cid hí*; cf. 60.10*a* below. *sasváḥ* and *sasvártā* (cf. on 58.5 above) mean the same. b : The Maruts are compared with the Haṁsas even at 2.34.5. *nī'lapṛṣṭhāḥ* : They are covered

flown hereward. You, the entire host, have sat around me, enjoying at the libation, like jolly men.

(8) May that badly irritable (enemy), who seeks to kill us in spite of our (watchful) minds, O Maruts, be handed over to the snares of Druh, O Vasus; do kill him with the most scorching weapon of yours.

(9) This is the offering, O torturers; accept it, O Maruts. (Do come) with your favour, O devourers of foes.

(10) Do come, O Maruts, who receive their offerings at home; do not go away; (do come) with your favour, O very liberal gods.

(11) Here, just here, do I choose (to offer) you a sacrifice, O Maruts, O self-strong ones, O poets, O (gods) possessed of sun-like (blazing) bodies.

(12) We worship Tryambaka, the sweet-scented, wealth-increasing god. May I be released from death, like a gourd from its stem, but not from deathless (life).

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with dust and clouds. *raṇvā'ḥ nárah* : They are either priests (as at 5.7.2) or fighters (as at 10.115.4c) in a happy mood. *seda* (2 pl.) and *madantaḥ* go with *śárdhaḥ* (sing.) as at 57.1ab above.

(8) *durhṛṇāyúḥ* : Denom. adj. from *durhṛṇā* 'bad anger' (from *dus* and *hṛṇā*, noun from *hṛ* 'to be angry'). c : *druháḥ pā'śān* : cf. 61.5c below and 16.8c above.

(9) *yuṣmā'ka* here and in the next stanza stands for *yuṣmā'kam*; elsewhere it is an adjective; cf. *yuṣmā'kābhir ūtíbhiḥ* at 1.39.8. In c, supply *ā' gata* from v. 10. Really speaking v. 10 is a continuation of v. 9c.

(10) *ac* belong together; *b* is only an elaboration of *a*.

(11) *sū́ryatvacaḥ* (cf. 8.91.7 used of Apālā) is vocative, accented because it is separately intended.

(12) *amṛ'tāt* 'long and fruitful life'; see on 57.6 above. As against *mṛtyú* (untimely death) *amṛ'ta* is 'continued life through descendants' (=*amṛtatva*). For the simile, cf. Av. 6.14.2cd.

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(1) When, O sun, being dissociated from guilt, you may speak out today, while rising, the reliable (word) to Mitra and Varuṇa, may we be dear to you among the gods, O Aditi and Aryaman, while we praise you.

(2) This, that well known observer of men, the sun, rises above the earth, over both (creatures, i. e. gods and men), O Mitra and Varuṇa, as the protector of all the moving and stationary (creatures), observing honest and crooked (deeds) among the mortals.

(3) He has yoked his seven golden mares from their stable, which, while they shower nourishment (on us), carry the sun, who being devoted to you, O Mitra and Varuṇa, keeps a good watch over your laws and creatures, as (a cowboy) over (his) herds (of cattle).

(4) Your strong horses, laden with sweet gifts, have started

60

(1) The rising sun is supposed to find out and hand over to Mitra and Varuṇa the guilty persons. *ánāgāḥ* is significant; it does not mean 'faultless', as in the case of 'men' at 62.2 below, but it means 'one who cannot stand any guilty men or their guilt', when used of a deity; cf. also 66.4 below. We may compare *anenā'ḥ váruṇaḥ* at 28.4 above, but *anenā'ḥ (ahám)* at 86.4 below. *aryaman* is inclusive of Mitra and Varuṇa too; s. v. *4cd*.

(2) *ubhé abhí údeti* : cf. *vṛṣabhám (indram) abhí úd eṣi sūrya* at 8.93.1. *ubhé* are *ubhé jánmanī* as at 1.141.11c; cf. also 9.1c and 33.12*a* above; or perhaps *sthātṛ* and *jagat* are meant; cf. *c* and 4.53.6*ab*. *d* : This Pâda is repeated with reference to the Sun even at 4.1.17*d* and 6.51.2*c*; cf. also 2.27.3*cd*.

(3) *a* : cf. 1.115.4*c*; 5.45.10*b*. *c* : *dhā'māni* are 'laws' of Mitrā-Varuṇā; cf. 4.5.4*cd*; 6.67.9*ab* and 10.89.8*cd*. *d* : *yūthā' iva* : Supply *paśvâḥ* and *paśupā'ḥ* or *gopā'ḥ* to complete the simile and cf. 5.31.1c; 6.19.3*c*; also 4.2.18*ab*.

(4) *pṛkṣā'saḥ* (adj. from *pṛc*) : The horses are meant as seen from 4.45.2*ab*; Sāyaṇa takes the word to mean 'foods'; but the word

upwards. The sun, for whom the sons of Aditi, Mitra, Varuṇa and Aryaman, dig out his paths with common consent, has risen up to the bright flood, i.e. the sky.

(5) These gods, Mitra, Varuṇa and Aryaman, are the punishers of (even) great falsehood. These help-giving, undeceived sons of Aditi, have grown powerful at the home of the Ṛta, (i.e. the highest heaven).

(6) These gods, Mitra, Varuṇa (and Aryaman), who are difficult to deceive, make even an ignorant person wise by their holy powers. Helping him to power with expert knowledge, they carry him over good paths in spite of an obstacle.

(7) These rightly lead the ignorant person, since they unwinkingly observe the heaven and the earth. There is a shallow (crossing place) even in the middle of a strong current of the river. May they carry us to the other end of this difficulty.

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for it is *pṛ'kṣ* : see on 37.6 above. b is the same as 5.25.10*a*. *śukrám árṇaḥ* is the same as *śukrám rájaḥ* of 4.45.2*d*, namely, the bright firmament; cf. also 1.180.1*ab*. For c cf. 87.1*a* below.

(5) *cetā'raḥ* : From ci 'to punish'; cf. 52.2*d* above. *ṛtásya duroṇé* i. e. in the highest heaven; see on 36.1 above. *śagmá* 'helpful'; cf. *śagmā' saṁsád* at 54.3 above and *śagmā'ḥ áśvāḥ* at 97.6 below.

(6) *b* : cf. 86.7*c* below. *dákṣaiḥ* : cf. *dákṣasya mahinā'* in v. 10 below and 1.91.2*b*; 10.91.3*a*. c : *ápi vátantaḥ* is to be taken in a causal sense : cf. 1.165.13*c*; 10.25.1*ab*. Perhaps, in view of 3.10*b* above, *api vatantam* was intended, yet to obviate a misunderstanding about the person's independent authorship of the act, the participle was suddenly transferred to the deities. *supáthā* is either instru. s. of *supáth* (cf. 1.189.1) or accu. pl. of *supátha* for which cf. 62.6*c* below and 9.86.26.

(7) *pravrājá* 'onrushing stream' (from *pra-vraj*); cf. *vrájantīḥ ā'paḥ* at 3.56.4; also *te vrájanam* at 3.2 above. *gādhám* 'a ford' where a river can be crossed on foot; cf. 18.5 above and 6.24.8*d*. *viṣpitá* (from *ví-pat*) 'a danger, calamity'; cf. *áti no viṣpitā' purú naubhír apó ná parṣatha* at 8.83.3*ab*.

(8) Enjoying (the gift of) a child and a descendant, under that auspicious and guarding protection, which Aditi, Mitra and Varuṇa bestow on a liberal donor, may we not do that which angers the gods, O victors.

(9) May he, i.e. the priest, cleanse away from the altar by means of his offerings, whatever injuries caused by the hater of Varuṇa there may be. May Aryaman avoid him (i.e. the priest) with his enemies (i.e. keep away his enemies from him); (give) abundant space to a liberal patron, O mighty gods.

(10) Vehement indeed is their attack, secretly led; they overpower with a might which is unobserved. We stand shaking through fear from you, O mighty gods. Take pity on us even owing to the greatness of your holy power.

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(8) *ā' dádhānāḥ* 'laying down' for ourselves, i. e. receiving, securing; cf. 6.66.5b; 10.96.10*d* for this sense of the root. *d* : cf. 52.2*d* above; *devahéḷanam*; cf. 10.37.12*ab*; 10.100.7*ab*.

(9) *áva yajeta* 'remove by worship'; as opposed to *ā yaj* 'secure by worship'; see on 58.5 above. The root is used with two objects *védim* and *rípaḥ*; cf. 104.18 below for desecration of Vedi by devils. *varuṇadhrút* is 'one who deceives, hates Varuṇa'. *dhrút* from *dhvṛ*; cf. *dhrúti* 'deception, temptation' at 86.6 below. *c* : cf. 6.51.16*cd*; *dvéṣobhiḥ* is peculiar. The idea seems to be : May Aryaman not visit him in the company of *his foes, but without them, alone.* d : Supply *kṛṇutam* to complete the sentence and cf. 2.30.6*d*; 10.104.10*c*. Also cf. 33.5*d* above and 84.2*cd* below.

(10) *sasváḥ* (adverb) : cf. on *sasvártā* at 58.5 above. *sámṛtiḥ* (*sam ṛ*) : 'clash, attack'; cf. *samaré dhánānām* at 10.139.3 and *sámṛtim vadhā'nām* at 1.32.6*c*. *apīcyà* is 'unobserved' contrasted with *āvíḥ* at 8.47.13*ab*. In *c* supply *vayám* and cf. 1.171.4*ab*; the poet is particularly afraid of the punishment which may come unnoticed from the gods. *d* : The meaning is : 'you are too great to feel offended by the acts of insignificant men like us'.

(11) (In the company of that priest), who wins by his worship the favour (of gods) for his hymn for the acquisition of strength and highest riches, may our patrons seek to overthrow the fury of their enemy. They have acquired ample and secure (place) for their (own) dwelling.

(12) This priestly service at the sacrifices is done for you two, O gods, Mitra and Varuṇa. Take us safe across all difficulties. Do you protect us (O gods), with your blessings for ever.

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(1) The sun, the lovely eye of you two, the gods, rises up, O (Mitra) and Varuṇa, having spread himself around. He who observes all created things, well knows every (evil) thought among the mortals.

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(11) In view of 1.36.7–8 *maghávānaḥ* in c should be taken as referring to the human patrons of the poet, who is meant in *ab*; so that to connect *ab* with c supply *tena saha*. According to Sāyaṇa the gods themselves are meant by *maghávānaḥ*; but this is not likely as seems to be evident from the use of Atmane Pada for the root *kṛ* in *urú cakrire*, both here and at 1.36.7–8 mentioned above. Everywhere else, Parasmai Pada is employed for that root when a deity is meant to be the agent of that act. *urú* in such passages is used in place of a noun meaning 'freedom, ample room' etc. *sudhā'tu* is adverb 'in a firm manner'; or supply *sthā'nam* taking both *urú* and *sudhā'tu* as its adjectives. But this is less likely; for the expression *urú kṛ* see 5.64.6; 6 20.5; 8.68.12; 10.128.5; 10.147.5; also 5.65.4. *kṣáyāya* : *kṣáya* is a 'home' from *kṣi* 'to dwell'; see 59.2c above and 5.64.4c, 5c; 5.65.5b; 8.68.12b.

(12) *deva* : Pada Pāṭha presumes this to be a shortened form of *devā* (voc. dual) i.e. *mitrā-varuṇā*. See 61.1 below where *varuṇa* is similarly taken to be *varuṇā* i.e. *mitrā-varuṇā*.

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(1) *vām cákṣuḥ* : s. 1.115.1. *varuṇa* : Voc. s., *mitra* being understood; or as the Pada Pāṭha assumes it is a dual form with the shortened final vowel as at 60.12 above. *tatanvā'n* is pf. pt. of *tan* used in an intransitive sense as at 88.4*d* below; cf. also 6.21.3*a*. *manyú* is 'wicked thought; fury'; cf. 8.78.6 and 8.32.21 (*manyuṣāvín*); also 18.16; 60.11 above and 86.6*b* below.

(2) That holy priest who is far-famed and whose hymns you may favour in order that you may fill up his years (with vitality) as with wisdom, O very wise gods, sends forth his hymns to you two, O Mitra and Varuṇa.

(3) From the vast earth, from the lofty and expansive heaven, O liberal Mitra and Varuṇa, you station your spies moving separately *among plants and men, guarding them* (both) without winking.

(4) Praise the power of Mitra and Varuṇa; their strength has *pressed asunder the two worlds* by its greatness. *May the months of* the non-worshippers pass away without a son; (but) may he who thinks of a sacrifice, lead his people to prosperity.

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(2) *dīrghaśrút vípraḥ*: Cf. *suśrávasam jánam* at 1.49.2 and *dīrghaśrúttamaḥ mártyaḥ* at 10.93.2. *c* and *d* are subordinate clauses, consequential in sense and hence the use of the subjunctive forms. *krátvā ná*: It is better to take this as a simile with *váyasā* as the Upameya supplied. *ā pṛ* with an instrumental is significant; the *śarádaḥ* of the *vípra* are conceived as an empty bazar packet, like *kā'maḥ* at 3.30.19, which is expected to be filled with gifts by the deity. Here the gift, as I conceive it, is *váyas* ('vital strength') as well as *krátu* (wisdom). *ná* has the sense of a conjunctive, since the Upamāna *krátu* too is Prakṛta. The worshipper of the gods enjoys vital strength and appreciative wisdom as a gift from the gods; cf. *śvā́trabhā'jā váyasā sacate sádā* at 8.4.9*c* and *ápi krátum sucétasam vatema* at 3.10 above.

(3) Sāyaṇa and Geldner supply *riricāthe* after *prá*: 'You surpass the vast earth and the lofty heaven'; Geldner compares 1.109.6; but the absence of the word *mahitvā'* in the passage and the use of *prá* with the root *dhā* elsewhere (1.151.2*b* and the word *pradhí*) show that there is no such need to supply a verb. Besides the idea of surpassing the two worlds is mentioned *immediately in the next stanza, where* significantly the word *mahitvā'* occurs. For a similar idea cf. 6.67.5*cd*; 9.73.4*cd*. *ṛ'dhak yatáḥ* goes either with *spáśaḥ* (*ṛ'dhak* meaning '*separately, individually*', as at 6.40.5; 10.105.8) or with *nṛ'n* or *jánān* (v. 5; *ṛ'dhak* meaning 'away from the right path) supplied as the object of *rákṣamāṇā* (cf. 9.87.2*b*).

(4) *d*: cf. 67.9*c* below.

(5) O all-pervading and wise gods, these prayers are for you, O mighty ones, wherein there is neither the marvellous nor the mysterious. Evil spirits haunt the falsehoods of men; no secrets have been incomprehensible to you.

(6) Let me glorify your sacrifice with prayers; I zealously call upon you, O Mitra and Varuṇa. I (send) forth to you two these hymns which are newly composed for being sung; may these prayers which are composed for you endear themselves to you.

(7) This priestly service has been done to you at the sacrifices, O gods Mitra and Varuna. Carry us safe through all difficulties. Do you protect us (O gods), with your blessings for ever.

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(5) The Nighāta accent of *vṛṣaṇau* is unusual. Perhaps *ámūrā* and *víśvā* are to be taken as nom. dual forms : 'Wise and all-pervading are you two, O Bulls; these etc.' *imā'ḥ* : Supply *giraḥ* : cf. 2.27.1a; also 45.4a above. Geldner (see also Oldenberg, Noten II.49) construes *vām imā'ḥ* with *drúhaḥ* in c and further, construes b with it; this is improper. *drúh* is 'an evil spirit' which does not *belong* to the gods, but is controlled, kept away, even destroyed. by them; it attacks men when the gods withdraw their protection from them. It is called *anindrá* at 1.133.1; 4.23.7; Bṛhaspati is said to be the slayer of it at 2.23.17 and Indra at 104.7 below. Besides, it is difficult to see what the poet could mean by saying 'your *drúhaḥ* in which no *citrá* nor *yakṣá* is seen'. Both *drúh* and *yakṣá* are evil spirits for which see Introduction, section 5(3) and (4). *citrám-yakṣám* : 'Artificial decoration without sincerity and mysterious unintelligibility' are meant by the two words. *acite* is infinitive of *cit* with the negative *a*.

(6) b : *sabā'dhaḥ* : see on 8.1 above. In c supply *iyarmi* after *pra*; cf. v. 2b. d : *kṛtā'ni* is to be construed both in c and d (i. e. with *mánmāni* as well as *bráhma*). *jujuṣan* : the root is used with an intransitive sense as at 10.105.8c.

62

(1) The sun has mightily raised on high his rays (to meet) all the different tribes of men. He is seen shining in the *same form* every day. Being made with wisdom by his Makers, he is well made.

(2) Such as you are, O sun, go up in front of us owing to these hymns of ours, (drawn) by your horses, (and impelled) by your own sweet will. May you declare us faultless before Mitra, Varuṇa, Aryaman and Agni.

(3) *May the holy Varuṇa, Mitra and Agni* dig out for us (i. e. procure) a thousand invigorating foods. May the lovely ones grant us the best hymn; may they fulfil our desires, being praised.

(4) O Heaven and Earth, O Aditi, do you and those givers of noble birth, O high ones, who created you, protect us. May we not be in

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62

(1) *a* : cf. 45.3*c* above and 72.4*c*, 76.1*ab* below. A word like *pratyáñ* is to be supplied after the accusatives in *b*, for which see 77.2*ab*, 78.1*ab* below; also 1.50.5; 10.88.16*c*. *c* : Construe : *samó rócamānaḥ divā' dadṛśe. samáḥ* 'of the same form, brilliance' etc.; or a simile with Dyu as the Upamâna is meant, the common property being brilliance; cf. 2.4.6 (*dyaúriva smáyamāno agníḥ*); 2.2.5 (*dyaúr ná stṛ'bhiś citayat agníḥ*). But this is less satisfactory. For *d* we may compare 4.17.4*ab* and 6.19.1*d* where similar words are used about Indra.

(2) *évaiḥ* i. e. *svébhir évaiḥ* : cf. 1.62.8*b*; 1.100.2*c*; 10.67.11*b*.

(3) *c* : =39.7*c* above. This suggests that the poet sometimes thought that even his poetic inspiration was due to the favour of the gods; cf. also 8.13.7*a*; 9.25.5*a*.

(4) In view of the Nighāta accent of *adite*, it is generally taken as an adjective (dual of *á-ditā*) of *dyā̂vā'bhūmī*; see Sāyaṇa; but it may also be taken as an address to Aditi with a Nighāta accent due to her secondary position here, which is also suggested by the dual form *trā'sīthām*. The same line also occurs at 4.55.1*b*. b : *sujánimānaḥ* i. e. *devā'ḥ* : cf. 10.81.2-4. *vām jajñúḥ* : Though the pair is generally regarded as the parents of the gods (cf. above 53.1 and 2), yet

the dislike of Varuṇa, of Vāyu or of Mitra who is the dearest (friend) of men.

(5) Extend your arms in order that we may live; sprinkle our pasture-land with the nourishing fluid, (i. e. rain). Make us famous among the people, O youthful gods; hear these calls of mine, O Mitra and Varuṇa.

(6) May Mitra, Varuṇa and Aryaman now grant us ample freedom for ourselves and for our progeny. May all (places) be easy of approach and furnished with good paths for us. Do you protect us (O gods), with your blessings for ever.

63

(1) The lovely all-observing sun, common to all men, has indeed risen up, who, the god, the eye of Mitra and Varuna, has rolled up the darknesses like a skin.

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sometimes they themselves, probably with reference to their physical forms, are said to be created by different gods as here; cf. also 1.160.4; 4.56.3; 10.54.3. *sujánimānaḥ jajñúḥ* : cf. *sujánimā jajā'na* at 10.2.7b.

(5) *bāhávā* : The sun's arms, i. e. rays, are here conceived as their arms; cf. also 5.64.2ab. For the extending of the sun's arms, cf. 45.2ab above and 79.2d below; also 2.38.2b. b : cf. 65.4 below. c : cf. 6.31.5d.

(6) c : See on 97.8d below and cf. 1.42.7b; 6.64.1c; 9.97.16a; 10.63.7d.

63

(1) Like the sun, Indra and Soma too are described as *sā'dhāraṇa* to all men at 8.65.7ab and 9.48.4ab. In d (cf. 8.6.5) the Upamāna *cárma* suggests the insignificant nature of the Upameya *támāṁsi* as at 1.85.5; cf. also 4.13.4. *sam-ávivyak* : *saṁ vyac* (ipf. III) 'to swallow, to contain in oneself'; cf. 10.111.2d.

(2) The great ordainer of men, the mighty surging banner of the sun, has indeed risen up, seeking to revolve the self-same wheel, which Etaśa carries, being placed at the yokes.

(3) He rises up from the bosom of the Dawns, shining brightly and jubilantly greeted by the singers. This god has appeared to me to be Savitṛ, who does not violate his unchanging law.

(4) The active, shining, far-sighted golden lump of the heaven rises up, having a distant goal. Men, being urged by the sun, may now reach their destinations and do their respective works.

(5) Like a flying hawk he goes to his protectorate where the immortals have fashioned a path for him. Let us worship you, O Mitra and Varuṇa with hymns and offerings when the sun has risen.

(6) =62.6.

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(2) *arṇaváḥ ketúḥ* : cf. *arṇavó bhānúḥ* of Agni at 3.22.2. *samānáṁ cakrám* is the orb of the sun; cf. 2.11.20c. d : cf. 66.14c below.

(3) *uṣásām upásthāt* : 'from the bosom of the Dawns' need not necessarily suggest Uṣas as the mother, though 78.3, 80.2, and 10.11.3 in particular, may seem to do so. Elsewhere she is described as the beloved of the sun and the words are equally applicable to her as such. *rebhá* here is a common name meaning 'a singer' from *ribh* 'to praise'; cf. 76.7b below. Sūrya appears to be the same as Savitṛ, because like him he too is unfailing in his duties (*satyádharmā*); cf. 10.121.9; 10.139.3; and besides like Savitṛ he impels men to activity; cf. vv. 2 and 4 of this same hymn. *samānáṁ dhā'ma* : 'The same place of rising and setting', the same as *samānáṁ ártham* of Uṣas at 3.61.3 and *samānáṁ ájma* of Agni at 3.2.12.

(4) *divó rukmáḥ* : cf. 5.1.12d. cd : cf. 1.124.1cd.

(5) *gātúm cakrúḥ* : cf. 60.4 above. *pā'thaḥ* : See on 5.7 above. For c cf. 65.1a and 66.7a below.

64

(1) You two are ruling over the region in heaven and on earth; may they give you the gowns of ghee. May the well-born Mitra, Aryaman and King Varuṇa of great martial power accept our offering.

(2) O kings, O protectors of the great Ṛta, O lords of the (celestial) ocean, O warriors, do come hereward. Send down to us from heaven food and rain, O Mitra and Varuṇa whose gifts are quick.

(3) May, therefore, Mitra and Varuṇa, the noble god, lead us forth over most fruitful paths, so that a patron may recommend us to a liberal donor. May we rejoice with food, having the gods as our defenders.

(4) Shower him with ghee (i. e. rain), who may fashion this chariot-seat with his mind for you, raise aloft and sustain this hymn

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64

(1) In *a kṣáyantā* stands for a finite verb; *diví pṛthivyā'm rájasaḥ* is the same as *rájāṁsi divyā'ni pā'rthivā* at 4.53.3*a*; also cf. 8.57.3*b*. *b* : *dadiran* : the subject is *viprāḥ* supplied. *ghṛtásya nirṇíjaḥ* : Ghee offerings are conceived as the gowns of the deity; cf. 5.62.4c. They are called *ghṛtáyoni* (5.68.2) and *ghṛtā'sutí* (1.136.1); cf. also *ghṛtánirṇijo yajñā'ḥ* at 4.37.2b.

(2) *síndhupati* : They (i. e. Mitra and Varuṇa) are the lords of the 'celestial ocean', whence they send down rains. In this sense of the word, Sarasvatī is called *síndhumātā* at 36.6 above.

(3) *aryáḥ* is an adjective of Varuṇa as also of Mitra, for which cf. 65.2*a* and 86.7*c* below. But *aryáḥ* is perhaps Aryaman, the third of the triad. The plural *nayantu* is to be understood as at 52.2*ab* above. *c* is the continuation of what is said in b; *arí* seems to signify an ordinary donor, while *sudā's* is intended to mean a famous patron known for his extreme liberality. We get the expression *aryáḥ sudā'starāya* at 1.184.1 and 185.9. *brávat* : cf. 6.54.1-2.

(4) *gártam*: 'chariot-seat'. This word is usually used of the chariot of Mitrā-Varuṇā; cf. 5.62.8c; 5.68.5c; the *dhītí* itself is here conceived as the chariot-seat of the gods. Supply *tasya* to connect the

for you, O Mitra and Varuṇa. Such as you are, O kings, may you refresh his good habitations (with abundance and fertility).

(5) This hymn is sent for you, O Varuṇa, O Mitra, as the pure bright Soma is sent for Vāyu. Favour our hymns, (and) rouse the spirits of abundance for us. Do you protect us (O gods), with your blessings for ever.

65

(1) When the sun has risen, I invite with my hymns, you two, Mitra and Varuṇa of holy might, whose sovereign power, great and exhaustless, is accustomed to go on its march towards all, with proper knowledge of every one.

(2) For these two indeed are the mighty ones among the gods; they are the nobles. Such as you are, make our homes full of nourishing foods; may we enjoy you, O Mitra and Varuṇa, while Heaven (and Earth) and Days may continue to swell (with their gifts for us).

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two halves of the stanza and see on 60.11 above. *sukṣitī'ḥ* : cf. 56.24*c* above and 65.2*b* and 74.6*d* below.

(5) *b* : Vāyu is *śukra-pūta-pā* (8.46.26). For *púraṁdhi* ('fullness, abundance') cf. 32.20*b* above and 67.5*c* below. *c* is repeated at 97.9*c* below. Puraṁdhi is also the presiding deity of abundance and mentioned as such at 9.6.; 35.2; 36.8; 39.4 above.

65

(1) *cd* : *yā'man* is the 'daily round' of the gods, i.e. Mitrā-Varuṇā, to needy men; cf. 66.5*b* below. Construe *víśvasya* with both *yā'man* and *ācítā*; *ācít* is 'knowledge'. The *asuryà* of the gods has full knowledge of all men and their deeds; furnished with it it visits different men for helping the pious and punishing the guilty. For *jigatnú asuryàm* cf. *te mahimā'nam ráthe vahantu* at 8.65.4.

(2) *vā̆m aśyā'ma* : cf. 84.5*a* below and 1.87.5*c*; perhaps the word *sumatím* (cf. 5.41.18*ab*) or *satyóktim* may be supplied, the latter in view of 10.37.2*ab* (*sā' mā satyóktiḥ pári pātu viśvátaḥ dyā'vā ca yátra tatánan áhāni ca*). For the *satyókti* 'solemn declaration' to the gods cf. 60.1*ab* and 62.2*cd* above. Thus *cd* would mean : 'May we enjoy (Sūrya's) solemn declaration to you (about our innocence).' *d* : i.e. for endless time to come; see 88.4 below. *dyā'vā* stands for *dyā'va-bhū'mī*,

(3) These two are possessed of many snares; they are the bonds of Falsehood, difficult to avoid for a wicked mortal. May we cross over the dangers, like the waters in a boat, over your path of Ṛta, O Mitra and Varuṇa.

(4) Do (come) to the enjoyment of our offerings, O Mitra and Varuṇa; sprinkle our pasture-land with the nourishing fluids and foods. Pour down (a portion) from your heavenly and beautiful water here, for our men according to their desire.

(5) = 64.5.

66

(1) May our powerful and respectful hymn go forth to Mitra and to Varuṇa, who are mightily born;

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(3) *a* : *sétu* is 'a bond' from *si* to bind; cf. 8.67.8*a*; 9.73.4*cd*; and 10.67.4. *cd* : We have here two images, one of travelling over a land route and another of crossing over a river in a boat. *c* : *vām ṛtásya pathā'* : cf. 1.46.11; the path of sacrificial service is meant. *d* : The simile is very commonly used; cf. among others 1.99.1; 5.4.9; 6.68.8; 8.83.3.

(4) Supply *yātam* after *ā'* in *a* : *ghṛtáiḥ* in *b* refers to showers of rain as in 62.5 above and 3.62.16. This is clear from *d* in our stanza and also from passages like 5.63.5; the two deities are closely connected with rain as the whole hymn 5 63 clearly shows. In *cd*, I construe *práti* with *váram* (cf. 2.11.21*a*) and *ā'* with *pṛṇītám* (cf. 61.2*d* above). For *pṛ* with a geni. of the object cf. 24.6*a* above. Others consider *c* as an independent clause and supply either *huve* (65.1 above) or *yātam* (70.5*c* below). *divyásya udnáḥ* : cf. *yávam ná vṛṣṭír divyéna dā'nunā* at 10.43.7*d*; *divyā'ḥ ā'paḥ* 49.2 above and 103.2 below.

66

The hymn is composed in different metres; 1–9 are three Tṛcas, 10–16 are Pragāthas (Bṛhatī and Satobṛhatī with an appendage in v. 16), 17–19 another Tṛca.

(1) *śūṣyàḥ stómaḥ* : cf. *śūṣyàm vácaḥ* 1.54.3; *śūṣám stómam* 6.10.2. Both *śūṣám* (25.5 above) and *śūṣyàm* are from *śuṣ* = *śvas* 'to breathe', thus meaning 'powerful' or 'resonant'.

(2) *whom the gods have supported as very pious and illustrious (leaders), who have (considered) Dakṣa as their father, for (the exercise of their) sovereign power.*

(3) Such as you are, O Mitra, lead our hymns to success, O Varuṇa, being the protectors of the homes and the persons of your singers.

(4) Since today, after the sun has arisen, Mitra, who cannot stand guilt, Aryaman, Savitṛ and Bhaga may impel (a gift);

(5) may that home (of your singer) claim good *protection.* (Proceed here) further on your march, O liberal ones, who carry us safely across the danger.

(6) And the Kings, who are the self-ruling lords of their unviolated law, as also Aditi, have a full sway over the great (gift).

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(2) *dákṣa-pitarā* : At 1.89.3 Dakṣa is mentioned as one of the Ādityas along with Mitra and Varuṇa; yet at 6.50.2 the gods and at 8.63.10 the worshippers are called *dákṣa-pitaraḥ*, which may show that *dákṣa* in such compounds does not refer to the god, but to the usual noun meaning 'pious skill or work' as in *dákṣasādhana* (Soma : *9.25.1*) or *dákṣapati* (*dákṣāṇām*; Agni : 1.95.6); also cf. 8.25.5 where the twin gods are called *dákṣasya sūnū'*. This may be compared with the expression *sáhasaḥ sūnúḥ* used of Agni (*6.12.1c*) *or śávasaḥ sūnúḥ* said of Indra (4.24.1*a*).

(3) *stipā' : for sti cf.* 19.11*c* above; also 10.69.4*c*.

(4) *ánāgāḥ* : see on 60.1*a* above.

(5) *suprāvī'ḥ* (*su-pra-av*) : 'loyal, favourable to gods'; cf. 4.25.5,6 where *suprāvī'* and *duṣprāvī'* are contrasted. In *b* supply *sthāta* or *yāta* after *prá*; see 34.5 above or 70.5 below. *c* : cf. 40.4*d* above.

(6) c is the chief clause as the accent of the verb shows, so that *svarā'jaḥ* in *a* is to be construed with *vratásya* in *b*. In *c* supply *té* as the subject of *īśate* and *rā'dhasaḥ* after *maháḥ* (cf. 6.55.2*b*; 8.61.14*a*); or take *maháḥ* as nom. pl. (cf. 10.61.27) and *īśate* without an object.

(7) I greet with praise you two, viz. Mitra and Varuṇa, and Aryaman (too) who devours his foes, when the sun has risen.

(8) This hymn which is eloquent (is offered) with a desire for gold, for the sake of benevolent power with wealth (and) this same, for the acquisition of sacrificial food.

(9) May we be such, along with our patrons, O god Varuṇa, O Mitra; may we store up food and glory.

(10) Many are the gods who have the sun for their eye and Agni for their tongue and who are the furtherers of Ṛta. (But) those who control all the three worlds by their thoughts and overpowering mights;

(11) who have separately distributed the autumn (i.e. the year), the month, the day, the sacrifice, the night and indeed the Ṛk, namely, the sovereign rulers Mitra, Varuṇa and Aryaman, have surely enjoyed inimitable martial power.

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(7) *vām* is either decorative like *vaḥ* or refers to Mitra and Varuṇa as at 65.1 above (as accus.). *gṛṇīse* : see note on the form at 34.16 above.

(8) *hiraṇyayā'* : mark the accent; the word is instrumental sing. of a noun from the denominative root *hiraṇyay* 'long for gold'; see on *virayā'* at 90.1 below. The adjective *hiraṇyáya* is differently accented for which see 38.1 above and 69.1 below. Supply *dhīyate* to complete the sentence (cf. 9.69.1). *rāyā'* is sahārthe Tṛtīyā to be construed with *śávase* or like *hiraṇyayā'*, it too is an instru. sing. of the improvised base *rāyā'*. *víprā* i.e. *matiḥ*; see on 43.1 above.

(9) *té* is nom. pl. as the accent shows; it means 'winners' (*vantā'raḥ*) of what is sought in v. 8 above; also cf. 8.3 above. *svár* is sun's light, here secondarily 'glory'. *dhīmahi* from *dhā* : cf. 10.36.7c.

(10) In view of v. 11cd, it seems that v. 10ab refers to ordinary gods and v. 10cd and v. 11 refer to the three Ādityas who are superior to them all; cf. *agnijihvā'ḥ sū'ra-cakṣasaḥ* (*víśve devā'ḥ*) 1.89.7; *agnijihvā'ḥ* (*devā'ḥ*) 6.21.11; *sū'racakṣasaḥ* (*ṛbhávaḥ*) 1.110.4. *páribhūtibhiḥ* : (from *pari-bhū*) 'overpowering might'; cf. *abhíbhūtim* at 4.38.9.

(11) c : *anāpyám* 'unattainable' by others; cf. 1.24.6*ab*; 5.42.6*d*.

(12) That (martial power) of yours do we praise today with hymns when the sun has risen, which Varuṇa, Mitra and Aryaman highly prize. You are (the chariot-lords) of Ṛta, O chariot-lords.

(13) Lords of Ṛta, born in Ṛta, furtherers of Ṛta, these formidable gods are the haters of falsehood. May we men, and also those who are our patrons, be in their most protective grace.

(14) That lovely wonder (i. e. the sun), which the divine horse Etaśa dutifully carries forward for every one to see, goes right up into the vault of the heaven.

(15) The seven sisters, the brown mares, carry the sun, who is the lord of every head, of the moving and the stationary world, in his chariot, straight to the entire (mid-)region all at once, for its welfare.

(16) May we see for a hundred autumns that rising bright eye placed by the gods (in the mid-region); may we live a hundred autumns.

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(12) *tád* is the *kṣatrám* (v. 11). In *cd* we have anakoluthic construction *yūyám óhate*; the poet intended to have *cd* as one sentence, but then he has actually used the verb of the indirect speech and the pronoun of the direct one, in c and *d* respectively. *rathyaḥ* (voc.) is intended to be construed with *ṛtásya* in the main sentence by implication, which word, as the accent shows, however, does not belong to the vocative; see on 48.1 above.

(14) The lovely wonder is the orb of the sun; *pratihvará* (*práti hvṛ*) is 'the crooked i. e. concave surface'; cf. *upahváre girīṇā'm* 8.6.28; *upahvaré nadya'ḥ* at 8.96.14. *devá étaśaḥ*: (for *deváḥ* see on 21.5 above.) The chief horse of the sun's chariot is meant.

(15) *samáyā* 'all at once' (instrumental fem. of *samá* used adverbially in the sense of 'at the same moment').

(16) This is an important stanza, suggesting the knowledge of the importance of the sun's light for long life. It is repeated in the Yajus Saṁhitās with the addition of the word *purástāt* before *śukrám*, thus turning the Pura-Uṣṇih (12.8.8) into an Anuṣṭubh (8 x 4). Really speaking, it is an appendage to v. 15 and consists of a hemistich of a Sato-Bṛhatī (12.8), extended by a repetition of the last Pāda with only a single word (*páśyema*) replaced by another (*jī'vema*). See a similar appendage (v. 3) to 32.2 above.

(17) Do come, O Varuṇa, gloriously you and Mitra, with your wise counsels, for a draught of Soma, O undeceived ones.

(18) Do come, (you) and Mitra, O Varuṇa, unassailable and inspiring as you are, with your own powers, from the heaven; do drink Soma.

(19) Do come, O Mitra and Varuṇa, accepting our offering, O heroes; drink Soma, O furtherers of Ṛta.

67

(1) With a mind which is inclined to sacrifice and brings an offering (to you), O kings, do I (send you my hymn), which has awakened you like a messenger, in order to praise your chariot, O Supporters. I speak to you as a son does to his parents.

(2) The enkindled fire has shone brilliantly by our side; the very ends of darkness are visible. The banner of Uṣas, daughter of Heaven, has distinguished itself in front of us, making its appearance for the sake of glory.

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(17) *kā'vyebhiḥ* : Kāvyas (resources, wisdom) are also mentioned in the case of other deities like Agni (1.96.1), Maruts (5.59.4), Varuna (8.41.5–6), Aśvinā (10.131.5) and Soma 9.70.2. Note how the poet wavers between the direct and indirect address to Mitra, here and in v. 18.

67

(1) Supply *stómam iṣye* (or *dadhāmi*) to complete the sentence; cf. 40.1b above; 73.1b below and 1.183.6ab; 4.33.1a. *práti jarádhyai* : cf. 73.3d below. *havíṣmatā mánasā* : cf. *ghṛtaprúsā mánasā* at 2.3.2c; *yajñíyena mánasā* : cf. *yajñásya mánasā* at 8.84.5ab; *yajñíyām dhíyam* at 10.101.9a and *yajñámanmā* at 61.4 above. *yáḥ* in c refers to the *stóma* supplied; cf. v. 3b and 72.3a; it is compared with a messenger as at 4.33.1. *ácchā vivakmi* : see 72.3d below. *pitárā* (dual; not Ekaśesa) is sympathetic with *vām*; for the simile see on 32.3 above and 1.130.1.

(2) *áśoci* : see on 8.1 above. b : cf. 3.5.1d. c : *ketúḥ* is the 'advance rays' shooting upwards.

(3) This eloquent and efficient priest clings to you now with his hymns, O Aśvinā, O Nāsatyas. *Come hereward over the ample paths* in your chariot, which is laden with riches and is the winner of sun's light.

(4) Now, since I call upon you *when my juices are ready*, longing for wealth and being loyal to you, the two defenders, O Aśvinā, O lovers of the sweet, may your firm-built horses bring you to us. May *you drink by our side the well pressed sweet juices.*

(5) Lead my hymn forward, O gods Aśvinā, to success, since it longs for riches and is unoffending (towards the gods). Favour all (spirits of) abundance (for us) in a battle; such as you are, help us with your powers, O lords of powers.

(6) Favour us, O Aśvinā, in *these hymns; may our ample seed* be gifted with offspring. Speeding onwards in the fulness of child and descendants, may we attend at your sacrifices, receiving rich gifts (from you).

(7) Here is that offering, O lovers of the sweet, brought and urged towards you by us, like a harbinger to a friend. Come hereward with a mind that does not hate us, enjoying our offering in the midst of your human subjects.

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(3) *súhotā* (kd. cd) 'a good priest'; for a different accent s. 8.103.12*c*. *vivakvān* is an irreg. pf. pt. of *vac* (III. p.). *pūrvī'bhiḥ* (fem. of *purú*) : 'ample, wide'.

(4) *avóḥ* : *áv* (noun) 'a defender' from *av*; the same form occurs also at 6.67.11*a*.

(5) *vā'je ā'* : cf. 38.8*a* above.

(6) *áhrayam* (from *hri*) 'unabashed, bold', hence, ample; cf. *áhrayāṇā yuvatíḥ* 80.2 below. *cd* : cf. 84.5*bc* below. *vām* is either *decorative or goes with devávītim. surátnāsaḥ* : *rátna* is a gift from the gods; cf. *ratnínaḥ syā'ma* at 40.1 above; also 52.3*b*; 53.3*a* above and *surátnān naḥ kṛṇuta* at 10.78.8*ab*.

(7) *sákhye* : Dative of *sákhi*; loc. *sakhyé* (cf. 54.2 above) of the word *sakhyá* has a different accent. *hitáḥ* with a double meaning 'placed' and 'sent forth' (*dhā*, and *hi*), the latter being required in the context of the simile. *mā'nuṣīṣu vikṣú* : cf. 5.2*c* above.

(8) In the self-same harness, your chariot goes round all the seven rivers, O imperious gods; your active and well-built horses, who carry you (to men), being yoked by the gods at its ample yokes, never feel exhausted.

(9) Be inimitable (in your liberality) towards our patrons, who urge a gift of their treasures to us owing to their (ample) riches, and who multiply their relatives by their kind feelings, bestowing (on us) gifts of cows and horses.

(10) Now listen to my call, O youthful gods; go on your daily round, which brings us food, O Aśvinā. Bestow on us gifts and lead our patrons to a venerable old age. Do you protect us, (O gods) with your blessings for ever.

68

(1) Do come, O beautiful Aśvinā, being possessed of good horses, accepting the hymns of your loyal worshipper, O wonder-workers, and do enjoy our offerings brought to you.

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(8) *a* : The chariot of the Aśvinā is harnessed only once in the morning; the harness (*yóga*) is not changed until their whole work is finished. So it is also called *samāná-yojanaḥ* at 1.30.18. *ná vāyanti* (from *vā* to feel exhausted); cf. *bápsad agnír ná vāyati* at 8.43.7.

(9) *asaścátā* (nom. d.) : *saścát* is 'a follower, imitator, rival'; cf. 97.4*d* below and 3.9.4b; so 'unrivalled' in your bounty. *maghadéyam junánti* : cf. *vasūjúvam índram* at 8.99.8*d*. *bándhum prá tiránte* : cf. 7.6c and 61.4 above. d : cf. 16.10*ab* above; also 5.79.7cd.

(10) *járatam* has a causal sense as at 6.24.7*a*; see on 30.4 above.

68

(1) The imperative forms *vītám* here and *śrutám* in v. 2 are accented for emphasis; or construe *vītám naḥ* and *śrutám naḥ* (v. 2) as independent clauses, taking the earlier portions of the lines with the previous clauses. The former construction is better as the construction of *vītam* with *havyā́ni* and of *śrutám* with *hávanāni* is most natural; cf. 3.53.1c; 6.60.15c; also 67.10 above and 82.8 below.

(2) The gladdening juices have started towards you; come quickly for the enjoyment of my offering, (and) do listen to our invocations in spite of the invocations of the enemy.

(3) Your chariot, having the speed of mind and bringing a hundred favours with it, O Aśvinā, dashes forward across the regions when it visits us, O gods who regard Sūryā as their treasure.

(4) When this (press-)stone which presses the Soma and is loyal to the gods, addresses you standing ready (for its work), may our priest turn you hereward, the lovely gods, with his offerings.

(5) You sent down (that) wonderful food which is yours, that

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(2) *tiraó aryó hávanāni* primarily goes with *śrutam* in the same Pāda (owing to the word *hávana* 'a call') and secondarily even with *gantam* in b; elsewhere i. e. at 4.29.1; 8.33.14; 8.66.12 *tirás cid* is associated with a root expressing motion, but the object of *tirás cid* is a *sávana*, and not a *hávana* as in our passage; also cf. 5.75.7 *cde* and 28.1*cd* above. *hávanāni* is to be construed with both *aryáh* and *naḥ*.

(3) *prá iyarti* is intransitive. *sūryāvasū* : Sūryā' is their common bride, cf. 69.4 below and 1.116.17; their chariot is furnished with three seats (*tri-vandhuráḥ* at 69.2 and 71.4 below), the third being for her.

(4) *ūrdhváḥ* 'erect' i. e. ready to act; cf. 1.28.1*ab*; 10.100.9*a*. *vivakti* : The sound produced by the press-stones while working is conceived as their address; cf. 10.94.1-6; 13-14.

(5) I supply *gharmám* after *máhisvantam* and take it as identical with the *citrám bhójanam* which is mentioned in *a*. *máhiṣvantam* is the same as *máhasvantam* which is used as an adjective of *matsarám* at Av. 4.25.6. This *gharmá*, which is generally qualified by words like *taptá* or *páritapta*, always means 'hot milk offering' in the Atri-Aśvinā legend. It is the favourite drink of the gods, i. e. Aśvinā, which they gave to the famishing sage Atri before they lifted him out of the burning abyss and this is variously described as *pitumátī ū'rj* (1.116.8), *ū'rj* (1.118.7), *citrá bhójana* (in our passage), and *váyas* (7.69.4). The word never means 'heat' in this legend there being a different word, *ghraṁsá* (1.116.8; 7.69.4) used for it. Aśvinā brought three things to Atri who was thrown into a burning pit by his enemies :

great and mighty (Gharma) to Atri, who being dear to you enjoys your protection (for ever).

(6) And that (act) of yours, O Aśvinā, became a laudable one towards the old sacrificer Cyavāna, when you bestowed on him a body which enjoys your protection thereafter.

(7) And his friends of wicked intentions abandoned Bhujyu in the midst of the ocean, O Aśvinā. (But even) an enemy, who was devoted to you, took him out to safety.

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(1) A shower of snow (*himá*) to quench the burning fire; (2) a potion of hot milk, *gharmá*, their own favourite drink, as a stimulant; (3) their own protection (*omán* or *omyā'*) against the repetition of the mischief by the enemy thereafter. In the Ṛgvedic passages, two of these are usually mentioned side by side, the third being left to suggestion. See my article on Gharma in W. N. Brown Commemoration Volume. *b* : The dative *átraye* and the preposition *ní* leave no doubt that here the root *yu* 'to join' is meant (and not *yu* 'to separate' even though the form would be irregular).

(6) *pratī'tyam* is the fut. pass. pt. from *práti* i 'to go towards'. This word seems to have developed two opposite meanings, like the root *van*, (1) fit to be greeted; (2) fit to be contested; and this is quite in keeping with the two opposite senses of the preposition *práti*. The second of these meanings is found at 4.5.14; also at 1.36.20*b* and 10.116.5*d*. In *a*, *tyát* may be taken as referring to *várpas* in c, or else a word like *kāraṇam* may be supplied after it in view of 5.31.7*a* and 6.18.13*a*, as in the translation above.

(7) A contrast is intended between the *durévāsaḥ sákhāyaḥ* of Bhujyu and the *árāvā* devoted to the Aśvinā (*yuvā'kuḥ*). His friends left him in the middle of the ocean treacherously, while his father was helplessly looking on (as is suggested by the simile at 1.116.3); but some one on the side of his enemy against whom he was sent, took pity on him at the initial stages, at the bidding of Aśvinā (so the poet wants us to believe), whose friendship he had courted (10.40.7c), and saved him from drowning. He was finally lifted to safe land in their own vehicle by the gods. *mádhye samudré*; cf. *samudrám mádhyam* at 88.3 below.

(8) You gave strength even to the famishing wolf (i.e. Śayu) and listened to Śayu when invoked, having fattened (with milk) even his barren cow with your powers and might, as (Indra did) the rivers (with water).

(9) This well known bard, O Aśvinā, a master of good hymns, waking up ahead of the dawns, praises (you) with his good songs. *May the cow enrich him with nourishing food and streams of milk.* Do you protect us (O gods), with your blessings for ever.

69

(1) May your golden chariot pressing asunder the two worlds, arrive together with your mighty horses,—the chariot, which brings nourishment in its course, which shines by the rims (of its wheels), which is the carrier of nourishing foods and is the lord of men, being possessed of rich rewards.

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(8) *vṛ'kāya jásamānāya*: cf. *jásuraye śayáve* at 1.116.22 on the one hand and *jásuraye vṛ'kāya* at 6.13.5 on the other. Evidently in our passage and at 6.13.5 a Rūpaka is meant. Our whole stanza refers to the legend of Śayu who was famishing with hunger and for whom the gods filled his barren cow with milk and thus gave him his food. In c the barren cow is compared with the dried up rivers in summer, which Indra fills with waters after killing Ahi. At 23.4 above (see note) these rivers are compared with our barren cow (*starī'*).

(9) *aghnyā'* is a real cow as in v. 8, as suggested by the word *páyobhiḥ*; see 8.75.8c; 8.102.19a.

69

(1) *ghṛtávartaniḥ*: 'bringing nourishment in its wake'; perhaps, also 'whose path is bright'. See on *ghṛtápratīkam* 85.1 below. *pavíbhiḥ rucānáḥ*: Metallic rims are meant. They were used as weapons; cf. 1.166.10. *nṛpátiḥ*: The epithet is transferred from Aśvinā (67.1 above and 71.4 below) to their chariot. *maghávā* is similarly used of their chariot at 1.157.3, while they themselves are called *maghávānau* at 8.26.7.

(2) Gloriously announcing itself by the side of the five tribes, may your three-seated chariot, *being yoked* by the mind, go forth, in which you go to the pious people, directing your march wherever you like, O Aśvinā.

(3) Being far-famed as the lords of good horses, come hereward, O wonder-workers; may you drink the treasure (i.e. the Soma), which is mixed with the sweet (milk). Your chariot, pressing forward with your bride (in it), dashes against the very ends of the heaven by its tracks.

(4) The loving damsel, the daughter of the sun, chose your glory at the critical hour. Since you protected the god-devoted man (Atri) with your powers, invigorating food went to him together with your protection, around the heat.

(5) At the break of the Dawn carry down towards us at this sacrifice, peace and blissful activity in that chariot of yours which puts on lustres and, being yoked, goes round over its (daily) path, O Aśvinā, O lords of the chariot.

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(2) *trivandhuráḥ* : The third seat was meant for Sūryā; see on 68.3 above. *páñca bhū'ma* : cf. *páñca kṣitī'ḥ* at 75.4 below.

(3) *nidhím mádhumantam* is Soma; cf. 67.7b above and 1.183.4d; 3.58.5d. *vadhū'* is their common bride Sūryā.

(4) *ab* : This refers to Sūryā; cf. 68.3 above and 1.116.17. *páritakmyā* is 'the fateful, decisive hour'; cf. 1.116.15b. *cd* refers to the legend of Atri; *pári ghraṁsám* : 'in spite of the heat'; *see* 1.116.8a; the *pitumáti ū'rj* in that passage corresponds to our *váyas*. See on 68.5 above. *ománā* is Sahārthe. 'The *váyas* went to him across the heat, together with your protection', or 'he, i.e. *devayán* Atri, reached the *váyas* etc.'.

(5) *vásta usrā'ḥ* : See on 6.3.6 (*BUJ*. 1955, Sep., p. 41.)

(6) Come to our libations today, O heroes, as the thirsty wild bulls go to the dazzling light. They invite you in many places with their hymns; may not other pious men restrain you (on your way).

(7) You lifted up Bhujyu, who was abandoned in the ocean, from its waters with the help of your unfailing, untiring, and undepressed winged horses, helping him out of it by your wonderful powers, O Aśvinā.

(8) = 67.10.

70

(1) O Aśvinā, possessed of all lovely gifts, come to us; that place (of yours) on the earth is well announced to you. It has stood ready (to receive you), like a powerful horse with a pleasant back, (and) which you have occupied (for stability) as a home is for stability.

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(6) *vidyútam* is the subsidiary Upamāna corresponding to *sávanā,* and *úpa yātam* expresses the common property. The adj. *tṛṣāṇā'* primarily belongs to the Upamāna *gaurā',* secondarily even to Aśvinā; cf. 1.16.5; 8.4.3; also 1.130.2; 8.4.10. *vidyútam* usually means 'the dazzling light of the lightning'; here, probably, 'the dazzling light of the summer sun reflected in the water'; from this 'dazzling light', the bull infers the existence of water on the plains in the dried-up river-beds; these latter are probably meant by the word *íriṇa* at 8.4.3 and 8.87.1,4. The whole idea seems to be somewhat like the Mṛgajala which so largely figures in post-Vedic literature, though here the subsequent frustration is not present as there.

70

(1) *asthāt* in c is the same as *ūrdhvám asthāt* 'stood ready'; cf. 43.2d above. The *sthā'na* itself is compared with a soft-backed horse; the adjective *śuná-pṛṣṭha* though actually used of the Upamāna is also intended to go with the Upameya *sthā'nam;* cf. *ghṛtápṛṣṭham bárhis* at 1.13.5. A reference seems to be made here to horse-riding, for which we may compare expressions like *vītá' pṛṣṭhā'* at 4.2.11; cf. also 5.61.2-3. In d *dhruvá se* properly belongs to the Upamāna, as the position of *ná* shows, but is also to be understood as the common property.

(2) That most delightful hymn (of ours) has clung to you; the Gharma offering has been heated at the house of your human worshipper, carrying you (lit. which carries you) across oceans and rivers, being yoked (to your chariot) like the two well-yoked, well-trained horses.

(3) (From any of those) places which you possess (and visit) among the youthful (daughters) of the heaven, among the plants and among (other) peoples, O Aśvinā, (or even if) you are seated on the top of the mountain, (do come to us) bringing with you nourishing food for the worshipping person.

(4) Take pleasure, O gods, in the herbs and waters, when you may visit the strenuous (pious) works of the sages; bestowing abundant gifts on us you have (always) taken into account our earlier generations.

(5) Even when you have heard many (hymns), O Aśvinā, you look with pride upon the hymns of (our) sages. Do come in response to their choice, to our people; may your most delightful favour be ours.

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(2) In *a* the *sumatí* is the hymn of the poet (cf. 67.3*ab* above and 97.3*c* below), while in v. 5*d* below it is the favour of the deity. *vā́m siṣakti* : cf. *tā́m (sómam) matáyaḥ sacante* at 9.95.4; also 97.3*c* below and 5.5*ab* above. *cániṣṭhā* : cf. *cániṣṭhā matíḥ* of a worshipper at 8.74.7-8. In *d* I take *yujānáḥ* as a passive form going with *yáḥ*; *suyújā étagvā* is the Upamāna. *Gharmá* like the *stóma* at 24.5 above, is supposed to be yoked to the chariot of the deities to bring them to the worshipper. For *étagvā* (*yujānā́*) cf. *étaśaḥ yujānáḥ ŕ̥kvabhiḥ* at 9.64.19.

(3) Supply *tébhyaḥ ā́ yātam* in *ab* and cf. 71.2*ab* below; also 5.76.4. *divó yahvī́ṣu* : the rivers are meant; see on 56.22 above. *c* : A mountain is one of the places which the Aśvins are said to be visting at 5.76.4*c*.

(4) Oṣadhis are the Puroḍāśa offerings; *apsú* stands for Soma. *yogyā́* is activity, pious labour, as at 10.53.11. *yogyā́ aśnávaithe* : cf. *yajñám āśāthe* at 1.15.6*c*. *c* is to be construed either with *ab* or with *d*, which latter is a reference to their consideration of older relations as at 72.2 below. *ánu cakhyathuḥ* : cf. *ánu paśyeta pánthām* at 10.117.5*b*.

(5) *abhí cakṣ* 'to look with pride'; cf. *abhí man*. In *c práti* goes with *váram*, *prá* and *ā́* with *yātam*. See on 65.4 above; or in view of v. 6*c práti* and *prá* with *yātam* and *ā́* with *váram*, as at 6.6 above.

(6) Come to Vasiṣṭha according to his choice, to his sacrifice which may be brought to you with offerings and well composed hymns, on the occasion of a battle, O Nāsatyas; these hymns are recited for you two.

(7) Here is our prayer, here our praiseful speech, O Aśvinā; may you accept, O bulls, this well composed hymn. These hymns have gone to you, longing for you. Do you protect us (O gods), with your blessings for ever.

71

(1) The Night departs from her sister Uṣas; the Dark one vacates the path for the Ruddy one. Let us invoke you, (O gods) who give gifts of horses and cows; separate from us the destructive weapon both by day and at night.

(2) Come near for the sake of the worshipping mortal, carrying lovely gifts in your chariot, O Aśvinā. Separate from us famine and disease; do protect us, day and night, O lovers of the sweet.

(3) May your mighty, favourably disposed (horses) turn your chariot hereward, at the early day-break. May you bring here your (chariot) laden with riches and endowed with the controlling hands in the form of the reins, (being drawn) by your horses yoked by Ṛta, O Aśvinā.

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(6) *samaryàḥ* : adj. of *yajñáḥ* : (cf. *samaryàḥ índraḥ* at 5.33.1) 'belonging to a *samará*, i. e. offered on the occasion of a clash, a battle'. *samaryá* the noun, has a different accent; cf. 19.2; 23.1 above. The latter means 'a sacrifice' or 'a battle'.

71

(1) For *a* cf. 1.113.1*d*, 16*c*; 1.124.8*a*. *b* : *aruṣá* is the ruddy horse, i. e. the Sun. *kṛṣṇi'* and *nák* refer to the Night.

(2) *tra'sithām* is accented for emphasis.

(3) *syū'ma-gabhastim* : *syū'man* (from *siv* 'to weave') is 'the woven reins' of leather; cf. *syūma-gṛ'bhe árvate* at 6.36.2. In our passage and at 1.122.15*cd*, the reins are conceived as the controlling hand of the chariot which guides the horses.

(4) Do come to us, O kings, in that chariot which is your carrier, being laden with all kinds of foods, furnished with three seats, filled with riches and moving at day-break, O Nāsatyas, when it approaches you.

(5) You released Cyavāna from his wearing-out age; you brought to Pedu a swift horse. You released Atri from the calamity and the darkness; you put down Jāhuṣa in a safe place.

(6) = 70.7.

72

(1) Come to us, O Nāsatyas, in your chariot which brings us cows and horses and which is laden with ample gold. All our prayers proudly attend (as your mares) on you, who appear lovely with your body owing to its enviable glory.

(2) Come towards us together with the other gods in your chariot, O Nāsatyas; for our friendship with you is ancestral and our relationship is common. Do please take note of it.

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(4) *usrá-yāmā* : 'moving out at early day-break'; cf. 4.32.24. *viśvápsnya* (from *viśvá* + *psnya* = food) is here the *rátha*; at 42.6 above it is *rayí*.

(5) *a* : cf. 68.6 above. *b* : Pedu, who was *aghā'śva* (owner of a wicked horse) was favoured with a white horse that was a killer of the enemies; cf. 1.116.6; 1.119.9. For Atri see on 68.5 above. *d* : Jāhusa was a prince who was saved, when he was dropped in the midst of inaccessible rocks by his enemies; cf. 1.116.20. *śithirám* is a loose place (from *śrath*), i. e. a safe place, from which dangers were loosened, where he could freely move.

72

(1) *víśvāḥ niyútaḥ* : cf. 6.62.11 *ab*; also see on 23.4 above and 90.3 below. *tanvā'* is instru. sing. *spārhá́yā śriyā'* : cf. 15.5 above.

(2) *samānó bándhuḥ* : The Vasiṣṭhas claim a celestial descent (from Mitrā-Varuṇā) through the founder of their family as seen in No. 33 above. Here they claim relationship with Aśvinā. But even other sages are found to claim a similar relationship with Aśvinā (at 3.54.16 and 8.73.12); with Ādityas (at 8.18.19 and 8.27.10), and with Maruts (at 8.20.22 and 10.64.13). Also cf. 8.83.7-8.

(3) *The hymns to Aśvınā have rısen up*, so have the prayers that are kındred and the dıvıne Dawns Seekıng to do servıce to these two Rodasī (ı e. Heaven and Earth), the supporters, the prıest speaks to the Nāsatyas

(4) As soon as the dawns shıne brıghtly, (so soon) do the prıests *brıng theır prayers to you, O Asvınā* The dıvıne Savıtr has raısed his lustre aloft, mıghtıly do the fires sıng owıng to theır fuel

(5) Come from behınd, O Nāsatyas, from the front, O Asvınā, from below and from above, from everywhere, wıth wealth whıch ıs fit for all the five trıbes Do you protect us (O gods), wıth your blessıngs for ever

73

(1) Beıng devoted to the gods and offerıng our hymn to them, we have crossed to the other end of thıs darkness. (Our) speech ınvıtes the ımmortal and *ancıent-born Asvınā, whose mıracles are* many and who are present *ın many places*

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(3) Mark how Sāyana reads *asvina* for *aśvínoḥ* of Samhıtā and Pada Paṭha as we have them. *dhísnye ımé* (Pada Pāṭha, ırr sandhı).

(4) Mark *ca* (t ın *a*, so that *ca* ıs to be supplıed ın *b* and a constructıon, whıch resembles a later Samuccaya Alamkāra, has to be understood, cf. the use of *ca* and *ád* ıt at 33 6*cd* above *jarante*: see on 9 6 above.

(5) *ab* : See on 104 19 below *c* : *pā'ñcajanyena rāyā'* : cf. *vıśvajanyāḥ isaḥ* at 10.2.6*d*, *vıśvájanyam rā'dhaḥ* at 6 47 25*a*, also 76 1*a* below

73

(1) *tamas* here ıs very lıkely to be metaphorıcally understood ın the sense of 'ıgnorance, despondence etc ' as at 5 31 9*d*. *purudámsa* = *purudámsasā* at 6 63 10, 8 87 6, for the stem *purudámsa*, as ın our passage, cf. 3 1 23*a* and see on 97 2 below.

(2) The dear priest of man, (i. e. Agni), who worships and honours you, O Nāsatyas, has taken his seat. Partake of this sweet (offering), being by our side, O Aśvinā; bringing you delicious sacrificial foods, may I address you at the sacrificial assemblies.

(3) Choosing the paths (of Ṛta) we have sent you this sacrifice; do you accept this good hymn, O Bulls. This Vasiṣṭha, greeting you with his hymns, is awake like a commissioned envoy.

(4) May those two demon-killing, well-built, and strong-hoofed horses (of yours) visit our people. The gladdening and intoxicating (juices) have gathered together (for you); do not injure us, (but) do come with bliss to us.

(5) = 72.5.

74

(1) These sacrifices call upon you, the shining ones, O Aśvinā; here do I call upon you for a favour, O gods, who regard your powers as your treasure; for you go to every people.

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(2) The 'dear Hotṛ' mentioned in *a* is Agni.

(3) *áhema* (from *hi* to urge); *pathā'm* (gen. for accu.), i. e. of *ṛtá*; cf. 44.5b; 65.3c above. *urāṇā'* (from *vṛ* to choose) 'choosing' i.e. the path of Ṛta and leaving that of *ánṛta*. Construe *práti* with *járamāṇo* (cf. 67.1d; 78.2 below, also 4 45.5; 5.80.1). *abodhi* : pass. aor. of *budh* (intrans.; cf. VGS. sec. 155) as at 80.2 below and 9.1 above. *śruṣṭīván* 'a faithful attendant, a willing follower' (from *śruṣṭi* 'willingness'; cf. 18.6,10 above) : cf. 1.127.9*fg*; 10.106.4*d*.

(4) *ab* : *váhnī* : Either the Aśvinā are meant (cf. 8.8.12) or their horses; the epithets *vīḍúpāṇī* and *sáṁbhṛtā* (cf. 1:38.11; 6.57.3) suggest the latter. *mā' no mardhiṣṭam* : a common phrase; cf. 74.3 below and also 25.4; 32.5 above. *śivéna* : *śivá* (adj.) 'kind', here used as a noun meaning 'bliss' like *áśivena* at 1.116.24; cf. *hástaḥ śivā'bhimarśanaḥ* at 10.60.12.

74

(1) *usrā'* (accus. dual) is adjective of Aśvinā as at 4.45.5 and 6.62.1; also of Agni at 1.69.9. *dív-iṣṭi* 'longing for heaven' (i. e. the gods in heaven) means a sacrifice, where the gods are sought to be present

(2) You have given wonderful food (to your worshipper), O heroes; may you urge (yourself) towards our kindly patron. Guide your chariot hereward being possessed of a concordant mind; drink the sweet juice of Soma.

(3) Do come and be by our side; drink of the sweet juice, O Aśvinā. Milk out the water (of rain), O mighty lords of enviable wealth; do not harm us, do come.

(4) Come to us, O Aśvinā, loving us, with those (galloping) horses of yours, who seek speed and fly towards the house of your worshipper carrying you (in your chariot), O heroic gods.

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(2) **citrám bhójanam** : See 68.5 above; Atri is meant in *ab.* **códethām** i.e. *bhójanam*; or in view of the Ātmane Pada, which, however, is not always decisive (cf. *vṛ́ṣṇe codasva suṣṭutím* at 8.75.6), we may translate : 'May you urge yourselves towards the kind one'. For this we may compare *vṛ́ṣā (tvám índraḥ) codasva mahaté dhánāya* 'Being a mighty one, urge yourself for a great treasure' at 1.104.7*b*. This latter is favoured by the latter half of the stanza.

(3) **dugdhám páyaḥ** : I take *dugdhám* as a verbal form (ipv. 2nd dual) of *duh* (with Sāyaṇa) in view of the other imperative forms in the stanza; *páyaḥ* is rain water. Aśvinā's association with rains is rare, yet cf. 1.47.6 where they are requested to send *rayí* from the Samudra or from the heaven; also see 8.5.21. Or else *páyaḥ* 'milk' is the Soma juice (cf. 9.107.12*c*) and *dugdhám* is pp. of *duh* ('pressed out', 'milked out'). **jenyā-vasū** : Here in the case of Aśvinā *jényā* may be taken as referring to Sūryā, their common bride, (cf. 1.119.5*d* where she is called *jényā yóṣā*) and *jenyā-vasū* may be same as *sūryā-vasū* at 68.3 above. But at 8.38.7 Indra-Agni are called *jenyā-vasū*, where this explanation is inapplicable; so there *jényā* may be taken to refer to the 'noble-born' cow who yields her milk for the preparation of Soma. Thus at 3.31.11*d* the *jényā gaúḥ* is said to yield her 'tasteful sweetness' (*mádhu svā́dma*) i.e. milk for Indra. Lastly, it is not impossible that *jénya* has received the case termination i.e. the dual, of the compound word itself, as in the Devatā Dvandvas or as in the case of words like *mahe-mate* (voc. of both at 8.34.7) or *mahenadi* (at 8.74.15). *jénya* (fram *jan*) 'noble-born'; or (from *ji*) 'enviable'.

(4) **makṣūyúbhiḥ** : *makṣú* 'swift'; cf. 56.15 above. **háya**, from *hi* 'to urge', is a horse.

(5) Our patrons have obtained invigorating foods, having approached Aśvinā; may those Nāsatyas grant lasting fame to our patrons and protection to us.

(6) Those brave men, who, being the kind-hearted defenders of men, marched forth like (war) chariots, have (now) grown powerful by their own strength and lived in comfortable dwellings.

75

(1) The heaven-born Uṣas has shone brightly according to Ṛta; disclosing her greatness, she has come. She has uncovered (and chased away) the evil spirits and the hated darkness; the best among the Aṅgirases has awakened the paths (of men and gods).

(2) Be here for our great welfare today, O Uṣas; lead us to great fortune. Bestow on us wonderful and famous wealth and also a fame-seeking (son) among men, O goddess helpful to man.

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(5) *pṛ'kṣaḥ* 'foods'; cf. 1.73.5a.

(6) *prá yayúḥ* : i. e. to success and desired end; cf. 34.18cd above. *avṛkā'saḥ* 'not wolf-like, not greedy'. *nṛpātā'ro jánānām* : cf. *narā'm nṛpātā'* at 1.174.10b; *nṛpátim·jánānām* at 10.107.5 and *jánānām vidhartā'* at 56.24 above. *śávasā śūśuvuḥ* : cf. 93.2b below. *utá-utá* : Repetition of *utá* in both the sentences is comparable with that of *ca*, in later Sanskrit; see also 41.4 above.

75

(1) *ā́vaḥ* in *a* is from *vas* 'to shine', *ā́vaḥ* in c is from *vṛ* 'to cover'. c : *ápa ā́vaḥ* 'uncovered it away' i. e. disclosed its identity, so that it could no more hide itself and had to run away. See note on 80.2 below. *d* : *pathyā̀ ajīgaḥ* 'roused the paths' i. e. filled them with active creatures moving to and from each other; cf. 63.4cd above and 79.1 below.

(2) *naḥ* is genitive in *a*; but is to be repeated as accusative in *b*. *prá yam* is used with the accusative of the person and the dative of the thing; this is rare; usually it is the other way round. This is comparable with *rāyé śiśihi* at 18.2 above. In *cd* the treasure in the form of a son is meant; cf. 10.47.4 and 5.

(3) These well-known lovely and immortal rays of the beautiful Usas have arrived. Reviving the holy laws of the gods and fully filling up the mid-regions, they have variously distributed themselves.

(4) This famous Uṣas, the daughter of the heaven, having yoked her chariot from the farthest place, goes round the five peoples in a moment, carefully supervising the pious works of men as the queen of the world.

(5) That rich beloved of the Sun, who has wonderful gifts, rules over wealth and treasures. Liberal Uṣas, praised by the sages and greeted by the priests, shines brightly, leading men to old age.

(6) The ruddy and lovely horses are seen before us, carrying the radiant Uṣas. The beautiful one goes in her all-beautiful chariot and bestows lovely gifts on the worshipping person.

(7) The unfailing, great and holy goddess, in the company of the

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(3) c : cf. 1.92.12c; 1.124.2*a* etc.

(4) *parākā't yujānā'* : cf. 1.48.7*ab*. b : cf. 79.1*b* below. *vayúnā* are the customary rites; cf. 100.5*b* below. Agni knows them and teaches them to the people; cf. 1.72.7*a* and 1.145.5*cd*. Uṣas herself starts them by her light; cf. 1.92.2 and 6.

(5) *jaráyantī* : cf. 1.48.5; 1.92.10 and note on 30.4 above. *váhnibhiḥ* : The priests are meant; cf. 82.4*ab* below and 1.48.11*d*; 5.79.4*ab*. *váhni* is sometimes used of Agni as at 7.5 and 16.12 above, where it is meant as an epithet conveying his function of 'carrying oblations' (*vah*). See also 73.4 above where the word is used of the horses of Aśvinā.

(6) *viśvapíśā ráthena* : cf. *viśvapiśaḥ marútaḥ* at 57.3 above.

(7) c : *dṛḍhā'ni* i. e. *valásya ádreḥ*; cf. *rūgṇám ádreḥ* at 3.31.6*a*; the reference is to the deliverance of the cows and the luminaries from Vala's cave. See 79.4*d* below for the same; elsewhere Uṣas herself is mentioned as one of the imprisoned beings. Here she is

unfailing, great and holy gods, may break the strong places (of Vala) and give us the cows; the cows have bellowed to greet Uṣas.

(8) Now O Uṣas, grant us wealth associated with cows, brave sons, horses and abundant enjoyment. Do not expose our grass (seat) to reproach owing to our being human; do you protect us (O gods), with your blessings for ever.

76

(1) The divine Savitṛ, favourable to all men, has raised aloft his immortal light which belongs to all people alike. The eye of the gods (i. e. the sun) has shown itself owing to their wisdom; Uṣas has disclosed the whole created world.

(2) The paths over which the gods travel, which do not injure and are adorned with (the presence of the) gods, have become visible to me.

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represented as helping the gods (*ab*) and the Aṅgirases to release the cows, who are supposed to have bellowed in response to the call of Uṣas (d) and thus guided the attacking army of the gods and Aṅgirases led by Indra and Saramā, in the right direction. See 1.62.3; 3.31.4–6.

(8) *barhíḥ* secondarily means 'sacrifice'; cf. on 46.4 above. *puruṣátā* 'owing to our nature as human beings'; see 57.4b above. *mā' nidé kaḥ* : cf. 31.5 above and 94.3 below; also *nidáḥ trāyasva* at 16.8 above.

76

(1) *viśvájanyam* : cf. 10.4c above and 100.2*ab* below; also *pā'ñcajanyena rāyā'* at 72.5 above. *devā'nām* is to be construed both with *krátvā* and *cákṣuḥ*; for the first cf. 62.1cd above, for the second 77.3*a* below.

(2) This contains only a mental picture of the poet who expects the gods to visit his sacrifice; cf. 5.30.1–3. *devayā'nāḥ pánthāḥ* : See on 38.8d above. *iṣkṛtāsaḥ* from *iṣ + kṛ* 'to decorate or heal'; cf. 8.1.12*d*; 10.53.7*b*. *ketúḥ* : cf. 67.2 above. *harmyébhyaḥ* : from other passages *harmyá* seems to refer to human homes; cf. 55.6 above and

The banner of the Dawn (i e her advance rays), has indeed appeared in the east, she has come towards us from her palatial homes

(3) Many indeed were the days during which and since when, you were seen towards the east, at the rise of the sun, behaving (towards him) as towards a lover and not like one who goes away

(4) They, indeed, i e the holy ancient poets, were the feast companions of the gods The Fathers whose chants were effective, found out the hidden light and brought forth Usas

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9 71 4, 9 78 3, 10 46 3 But *adhi* shows that ablative is meant and not the dative, so that *harmyá* refers to a place where Usas comes from, i e her own palace It is surely not 'the darkness' as Geldner suggests in view of 6 4 above, see my note on the stanza It is not correct to imagine that she can live in 'a home' of darkness

(3) *ya'* (*ahani*) is accusative of time *jara iva* is *jare iva* with Sāyana against Pada Paṭha (which separates as *jaraḥ iva*, in which case the common property remains the same though the genders of the Upamāna and the Upameya will differ) The sun is conceived as a *jara* of Usas even at 10 1 above and at 1 92 11*d* and 10 3 3*b* The common property in the simile is *acaranti* and this is contrasted with *yati'*, for a similar contrast between *a' car* and *para car* see 10 17 6*d*, 10 177 3*b*, also between *a yat* and *punar yat* at 10 111 7*cd* *a' car* means 'to be faithful to, to wait upon', cf 1 62 8*d*, 1 123 9*cd*, 4 51 8*a* It is also opposed to *vi car* (cf 7 25 1*d*) *yataḥ* goes with *pari* and refers to *ahani* 'since which days'. *na punar* 'not again, but not, but on the other hand, not', *punar* is *vailaksanya dyotanarthaḥ* as Sayana points out *yati'* 'one who goes, leaves, is unfaithful etc' *jara* and *yoṣana* or *yoṣa* display a deep mutual attachment, so that we get similes where *both of them are represented as an object of mutual faithful love* Thus we get *jaró na yósanam-yositam-priya m* at 9 101 14, 9 38 4 9 96 23, but also *yosa* (*kanya'*) *jarám iva* at 9 32 5, 9 56 3 If *punar* is construed with *yati*, the words would mean the same as *para yati* or *para caranti*, i e 'going back, turning again' towards her own or her father's home, i e away from the lover, cf *punar astam ehi* 10 14 8*c*, *ma' púnar gaḥ* 10 108 9*c* and *parayati'* 1 191 2*b* and 4 18 3*a* The poet praises the daily faithful appearance of Usas before the rise of the sun

(4) The Fathers and the ancient sages are the Angirases, cf 97 5*b* below and 1 62 2, 1 71 2 *gudham jyotiḥ* is either the sun (cf 10 72 7) or Usas herself

(5) Having gathered together for the sake of the common cow-stall (of Vala), they agree with each other and never work against one another. They do not violate the laws of the gods, moving along with the rich ones (i. e. the gods) and never harming us.

(6) The Vasiṣṭhas greet you with their hymns, getting up early in the morning and praising you, O lovely one. Shine on us, being the leader of the cows and the mistress of rich gifts, O well-born Uṣas. Be first to awake.

(7) This Uṣas, who is the bringer of a gift and kind feelings, is praised by the Vasiṣṭhas, while she shines and gives us far-famed riches. Do you protect us (O gods), with your blessings for ever.

77

(1) Like a youthful damsel she has shone near us, urging all living creatures to activity. (Now) the fire has to be kindled by men; she has displayed her light, chasing away darknesses.

(2) The vast one has stood up facing all; she has shone, wearing a white and bright garment. Having a beautiful appearance and a golden complexion, the mother of the cows and the harbinger of the days has shone brightly.

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(5) *samāné ūrvé* : The locative signifies purpose.

(6) *gávām netrī́* : see on 77.2 below.

77

(1) *bc* : Both *carā́yai* and *samídhe* are dative infinitives; for the same idea cf. 1.92.9c and 1.113.9a.

(2) The *rúśad vā́saḥ* is her own brilliance; at 9.69.5 it is milk in the case of Soma. *gávām mātā́* : cf. *gávām netrī́* at 76.6c above; her own radiant beams are conceived as her ruddy bulls as at 1.92.2b; 1.121.11b and 5.80.3.

(3) Carrying the eye of the gods (with her), leading the lovely looking white horse, the beautiful Usas, possessed of charming gifts is seen fairly adorned by her rays spreading herself widely over the whole world

(4) Having wealth by your side, shine far away (from) the enemy, grant us a vast pasture land and freedom from fear Separate from us the hateful foe, bring us the treasures and urge your bounty to the worshipper, O liberal one

(5) Shine on us with your choicest rays, O divine Usas, prolonging our life and bestowing on us nourishing food as well as a *gift consisting of cows, horses and chariots O (Usas) possessed of all* choice gifts

(6) Bestow on us lofty and vast riches O noble born Usas, O daughter of Heaven such as you are, whom the Vasisṭhas glorify with their hymns Do you protect us (O gods), with your blessings for ever

78

(1) Her early rays are seen facing us, her lovely lustres shoot upwards and *spread* themselves everywhere Bring us a lovely gift in your great and brilliant chariot coming hereward, O Usas

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(3) The 'eye of the gods' and the 'white horse' both refer to the sun *rasmibhir vyakta* 'annointed adorned by her rays', for the Rasmis of Usas cf 1 49 4 4 14 3, 4 52 7 On the other hand cf 79 2 below where she herself is said to adorn her rays Both are lovely and so serve each other as a decoration as in the Anyonya Alamkara *visvam anu prabhuta* cf 8 58 2b where the same is said about the sun

(4) *anti-vama* cf *upavasum as the adjective of Pusan at* 6 56 6

(5) *d* cf 5 57 7ab

78

(1) *ketavaḥ* cf 67 2c and 76 2c above These advance rays themselves are considered as the *añjayaḥ* or the *aktu'n* (at 79 2 below) i e her decorations

(2) Agni being kindled wakes up to greet her; the poets (too), praising her with their hymns (wake up). The divine Uṣas goes forth driving away all darknesses and disasters by her light.

(3) These well known shining Dawns are seen in the east, sending up their light. They have brought forth the sun, the sacrifice (and) the fire; the unwanted western darkness has departed.

(4) The rich daughter of Heaven has been observed; all look on while the Uṣas shines. She has mounted upon her car *which is yoked* at will and which her well-yoked horses draw.

(5) Our well pleased patrons and we ourselves have awoke to greet you today; be gracious while you shine, O Dawns. Do you protect us (O gods), with your blessings for ever.

79

(1) The Dawn has shone brightly along the path of men, rousing all the five tribes of men. She has raised her light (aloft), coming

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(2) *jarate* 'wakes up and sings'; see on 9.6 above. *b* : *práti* : supply *jarante*; cf. 5.80.1d.

(3) *ájījanan* 'brought forth in their wake'; all the three come after her appearance in heaven; cf. also 80.2d below. *d* : see on 6.4ab above.

(5) *tilvilāyádhvam* : *tílvila* seems to mean 'oily, soft', and hence 'fertile' at 5.62.7 (*bhadré ksétre*); from *tilva*+*ila* (*tilva* being a kind of plant).

79

(1) *ví āvaḥ* from *ví vas* 'to shine'; *pathyā̀* is generally taken as *pathyā̀ḥ* against Pada Pāṭha, and an object of *ví āvaḥ*. But *pathyā̀* (instrumental) is quite appropriate; the poet means : This daughter of Heaven has shone brightly along the path of men, rousing them all to activity. *ví vas* is generally intransitive; cf. 75.1a above and 1.157.1b. For *b* cf. 6.65.1b. *c* : The bulls (*ukṣán*) are her lustres

with her lovely looking bulls The sun has disclosed the two worlds with his light

(2) The Dawns paint their lustres at the ends of the heaven, they strive hard like men who are joined together (in battle) Your bulls completely roll up together the darkness and send up your light as Savitr sends up his arms

(3) The liberal Usas has become most Indra like, she has brought forth her fames (i e famous gifts) for our welfare The divine daughter of Heaven the foremost among the Angirases distributes her treasures to the pious worshipper

(4) Give us as much wealth O Uṣas, as you gave to the (ancient) singers being praised You whom they (i e the ancient singers, the Angirases) produced through the roar of the Bull (i e Bṛhaspati), have flung open the doors of the strong mountain (cave of Vala)

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conceived as the bulls drawing her chariot, see 6 64 5*ab* At 75 6*ab* above they are described as her horses *d* *vi avaḥ* is from *vi vṛ* 'to uncover', *ródasi vi avaḥ* i e made them visible by her light, cf 9 97 38*b*, also 1 113 9*b*

(2) *aktu'n vi añjate* 'they paint their lustres' i e put on their brightness as a decoration cf 77 3*c*, 78 1*b* above and 1 113 14*a* See also *añjí añjate marutaḥ* at 57 3 above and *añji añkte (usaḥ)* at 1 124 8*d* *b* *viso yukta ḥ* i e for a battle cf *yuyujré* at 6 25 3*ab* and *yóge* at 4 24 4*a* *c* *sam a' vartayanti* 'cause them to turn back together', i e roll up and pack off to a distant place, cf *samvavrtiat tamaḥ* at 5 31 3d and 10 172 4 *d* For the simile cf 6 71 5*ab* and 10 139 1*b*

(3) *indratama* 'most Indra-like' i e most liberal like him because she is *maghóni* *sravamsi* 'fames, i e famous gifts', cf 3 19 5*d* 5 4 2*d*, 6 19 3*b*, 8 5 32*ab* *angirastama* 'most Angiras like' i e most fiery, most blazing like them

(4) *vṛṣabha* is Bṛhaspati, who helped Indra in freeing the cows from Vala's cave by means of his *rava* i e war cry, cf 4 50 4, 5, 10 68 8 Also 1 71 2*ab* *jajñuḥ* from *jan* used in a secondary sense of 'manifest', the subject is *pitaraḥ* i e *angirasaḥ*, for which see above 76 4 The *dṛdha adri* is, of course, the cave of Vala, see on 75 7*c* above

(5) Urging every god to a gift, brightly shining (and) sending towards us feelings of kindness, lead our hymns to a gain. Do you protect us (O gods), with your blessings for ever.

80

(1) With their hymns and songs the foremost poets, the Vasiṣṭhas have roused Uṣas, while she causes to revolve the two regions (the dark one or the Night and the white one or the Day), so as closely to follow one another and while she discloses all the created worlds.

(2) This well known Uṣas, who gives us new life after covering the darkness with her light, is roused. The unblushing youthful damsel

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(5) b : cf. 1.48.2c.

80

(1) c : *rájasī* are the regions characterised by day and night as a comparison with 6.9.1 and also 1.35.2*a*; 1.185.1*d*; 10.37.3*cd* would show. *sámante* is to be understood predicatively 'revolving them so as to make them follow one another closely'. Sāyaṇa takes *rájasī* to mean *dyāvā-pṛthivyau*, in which case we may take *vivartáyantīm* in the sense of 'unrolling, distinguishing, separating one from the other' (cf. 6.8.3c) as opposed to *sám vartay* 'roll up together so as to make them undistinguished' as at 8.6.5bc (*ubhé yát samávartayat índraś cármeva ródasī*). Also cf. 79.2c above; *sámante* is used of the *ródasī* at 1.185.5, though from another point of view ('bordering upon one another, touching one another at the borders'). The idea in the latter case would be that owing to darkness the two worlds were undistinguished from one another and Uṣas distinguishes them by her light. This is further elaborated by what follows in d.

(2) *a* : cf. 1.10.11c; 3.53.16c. b : *gūḍhvī́ támaḥ* : In Ṛgveda *támas* is conceived both as 'the concealer' and 'the concealed'. As 'the concealer' it is merely to be removed or chased away (cf. 56 20*c*; 63.1; 77.1d; 78.2cd above), while as 'the concealed or the hidden', it is to be exposed to light or public view, like a hidden thief and thus compelled to run away; cf. 75.1c above and 81.1c below; also 3.5.1;

goes forth in front (of men). She has brought to light the sun, the sacrifice and the fire.

(3) May the auspicious Dawns always shine on us, bringing us horses, cows and brave sons, yielding us ghee (i. e. nourishment), themselves being *filled* (with milk or nourishment) on all sides. Do you protect us (O gods), with your blessings for ever.

81

(1) The shining daughter of Heaven is seen while she approaches us. She uncovers the vast darkness in order that all may (be able to) see; the kind one displays her light.

(2) The refulgent rising Star, the sun, releases the cows together (with his rays). May we come by what is allotted to us at the flaming up of you and of the sun, O Dawn.

4.45.2; 4.51.2*c*; 10.73.11; 10.88.12. Sometimes, however, it is said to be 'concealed' by means of light as here and at 2.24.3; 4.51.9*c*; see also 10.129.3*a*. *c* : cf. 1.113.7*b*; 1.123.10*c*; 5.80.6. *d* : cf. 78.3*c* above.

(3) In c we have the image of a cow; see on 41.7 above where the Ṛk is wholly repeated.

81

(1) *ápo vyayati* 'uncovers, opens, breaks up'; (*vye* to cover as at 33.4 above); see on 80.2 above. *cákṣase* : cf. 66.14*d* above.

(2) *a* : cf. 36.1 above, and supply *raśmíbhiḥ*. *nákṣatram* (neu. s.) is always the sun; cf. 86.1*d* below and 10.156.4*ab* in particular. *arci*=*arcis* (see on 97.2 below; *from ṛc* to shine; cf. 5.25.7*b*) means 'a ray, lustre'. *c* : *vyúṣ* (verbal noun from *ví vas*) 'flashing forth, illumination'; *cf. vyúṣṭi at* 69.5*c* above. *bhaktá* is what is allotted (from *bhaj*) i. e. by gods; cf. *bhága-bhaktasya rāyáḥ* at 1.24.5. Cf. also *devábhaktam rátnam* at 4.1.10 and *dyúbhaktam réknaḥ* at 40.2 above. *bhaktá* in the sense of *anna* does not occur in the Ṛgveda.

(3) We have arisen and are active to greet you, O Uṣas, O Daughter of Heaven, who bring ample and enviable happiness like (as also) a rich gift, to your worshipper, O winner (of riches).

(4) We beg (rich gifts) of you, who are a distributor of rich gifts, (and) who produce the light (of the sun) by your greatness, O great one, while you shine in order that we may observe and see it, O goddess. May we be yours, as sons are of their mother.

(5) Bring us that lovely gift, O Uṣas, which is most lastingly famous; give us whatever mortal's enjoyment you possess, O daughter of Heaven. Let us enjoy it.

(6) (Bringing) immortal fame and riches to our patrons and

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(3) *jīrā'ḥ* (*vayám*) : (from *ji* to urge = *jinv*) 'active, zealous etc.'; cf. *jīráḥ sótā* at 92.2 below. *vananvati* (*vánanvat*) : This seems to be a possessive adjective, meaning 'possessed of gifts or wooden chariots', either from *vanan* (= *vāja*) from *van* 'to gain', or *vanan* = *vana* 'wood, wooden chariot'. Or against Pada Pāṭha (which in all cases of the occurrence of the word separates *vanan-vat*) it is voc. of the fem. of *vánanvat*, irr. pr. pt. of the intensive of *van* meaning 'a winner' of riches. For the different forms in which the word occurs in the Ṛv. cf. 8.1.31 (*vánanvataḥ áśvān*); 8.6.34 (*vánanvatī matíḥ*) and 8.102.19; 10.92.15 (*vánanvati* : loc. s.). *máyaḥ* : cf. 32.8 above.

(4) *maṁhánā* (from *maṁh* to be great) 'greatness'; the form is instrumental s.; cf. *dákṣasya maṁhánā* at 5.10.2. *prákhyai* (from *prá khyā*) and *dṛśé* are dative infinitives going with *kṛṇóṣi*, *svàr* being the object; cf. 77.3*ab*; 78.3*c* and 80.2*d* above. In c *rátnam* is to be supplied as the object of *īmahe*; see on 67.6 above. d : *syā'ma* : Perhaps understand *ratnabhā'jaḥ* a second time as nominative plural; cf. 40.1*d* above and for similar economy of expression see on 48.1 and 66.12 above. It must, however, be remembered that the similes in which the sons and the mothers figure have hardly ever 'inheritance' as their common property; yet see v. 5 below.

(5) *martabhójanam* : cf. 16.4; 38.2 and 45.3 above. A mortal's objects of enjoyment like cows, horses and others are meant.

(6) *amṛ'tam śrávaḥ* : cf. 3.53.15d and 8.13.12c; see also *amṛ'tam vásu* at 3.43.5d. In *ab* supply *rāsva* (v. 5) or *codayitrī* from

rewards consisting of cows to us, the kind Uṣas may shine away the obstructions, inspiring liberal donors (to their gifts).

82

(1) Do you, two, grant great protection to our men and followers for the sake of a sacrifice, O Indra and Varuṇa. May we conquer in battles our evil-minded enemies (and also) him who extremely hates a persistent worshipper.

(2) One of you two is called a sovereign ruler and the other a self-ruler. Indra and Varuṇa are great and possessed of ample treasures. *All gods have fixed up their strength and might on you in the highest heaven,* O mighty gods.

(3) You have dug down the channels of waters with your might; you have sent up the powerful sun in the sky. You have fattened the dried up (rivers) in the wild joy of this wise (Soma), O Indra and Varuṇa. *Fatten our hymns (with gifts).*

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c; cf. 96.2*cd* below, or even *ā́vahantī* in view of 1.48.9*c*. *maghónaḥ* is accus. pl., rather than gen. sing.; cf. 32.15*a* above. But if gen. s. is adopted we should supply *rā́'dhaḥ* and compare 96.2*cd* below and 1.48.2*d*. *d* is repeated at 1.48.8*d*.

82

(1) *b* : This is reproduced at 1.93.8*d* (Agnī-ṣomā). c : *dīrghá-prayajyum* : *práyajyu* is generally used of a deity (cf. e. g. 56.14 above and 5.55.1; 5.87.1; 8.7.33); but here it is used of a mortal worshipper, like *yájyu* (3.19.4b) and *áyajyu* (83.7 below). *ati* is adverb going with *vanuṣyati*; cf. *áti prá śṛṇve* at 10.11.7*b*. *d* : *dūḍhyàḥ* : (from *dur-dhī'*) : cf. *durādhyàḥ* at 18.8 and 32.27 above; it is the opposite of *su-ādhyàḥ* at 2.5 above. Supply *tám ca* to connect c and *d*.

(2) *a* : The addition of the genitive *vām* at the end of the Jagatī line (*a*) is peculiar and unnecessary; cf. v. 5*cd*; 6*cd*. *d* : cf. 1.80.15*cd*.

(3) *b* : cf. 87.1*a* below; *prabhúm* : 'far-extending; powerful'; cf. 8.58.2b. *cd* : *apít* 'lean, not fat' (from *pi*). *pínvatam dhíyaḥ* : cf. 1.151.6c; 10.39.2*a*. Also *tā'm pīpayata (dhíyam) páyaseva dhenúm* at 10.64.12*c* and *mádhor ghṛtásya pipyúṣīm dhíyam* at 8.6.43.

(4) Our priests invite you alone in fights and battles and you two (they invite) with crossed knees, for urging peace. We the bards, call upon you, O Indra and Varuṇa, who are easy to call and who are the lords of both the kinds of wealth.

(5) Since you created all these creatures of the world by your greatness, O Indra and Varuṇa, *Mitra helps* Varuṇa by (establishing) peace (for them), while the other, the fierce one, marches forth to glory in the company of the Maruts.

(6) For the sake of a great price, for the vehemence of Varuṇa; they measure their might, each his own. One of them has laid low the enemy who strikes a blow, while the other opposes (even) many foes with the help of only a few (warriors).

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(4) *váhnayaḥ* : 'those who carry the offerings to the gods, namely, the priests'; see on 75.5 above. *kṣémasya* (cf. v. 5c) *prasavé* is loc. of purpose like *samāné ūrvé* at 76 5*a* above. Indra rules over *kṣéma* (8.37.5*a*) and so can order it out for us; also cf. v. 5c. c : *vásvaḥ ubháyasya* : The *divyá* and the *pā'rthiva vásu* are meant both here and at 83.5 below; cf. 97.10 below and also 6.59.9; 9.14.8 etc. *mitájñavaḥ* : see on 2.4 above (on *abhijñú*).

(5) The accent of *duvasyáti* in c is due to antithesis. Construe *bhúvanasya* with *jātā'ni* and *majmánā* with *cakráthuḥ*; cf. 1.17.4*ab*; 1.55.5*ab*.

(6) *mahé śulkā'ya* 'In order that great price may be set upon his help'; this clearly refers to Indra as a reference to 8.1.5 and also 1.102.7 would show. *anyáḥ* in c refers to Varuṇa as the slayer of enemies, as the root *ā tṛ* ('to overpower' cf. 4.30.7; 6.44.17) with *ájāmim* as its object and the corresponding root *prá vṛ* in d show. c : *śnathayantám* qualifies *ájāmim*; cf. *áśivena śnathitám rebhám* at 1.116.24. The correspondence between *anyáḥ-anyáḥ* in *cd* (cf. the accent of *átirat*; 83.9 and 85.3 below) shows that the two main deities of the hymn alone are meant by that pronoun. Geldner considers Mitra to be meant here as in v. 5c; but this is less likely. *d* refers to Indra and particularly to his assistance in the Dāśarājña war as seen from 18.17 and 33.6 above; also cf. 4.32.3.

(7) Neither danger nor evils, nor any trouble *from anywhere* (overtakes) that mortal, O Indra and Varuṇa, whose sacrifice you, O gods, attend and enjoy. The wicked mischief of a mortal does not touch him.

(8) *Come* hereward with your divine protection, O heroes; listen to *my* call *if you may like it*. Grant *us* your mercy, *O* Indra and Varuṇa, or whatever *friendship and relationship you might have*.

(9) Be our front-rank fighters at every battle, O Indra and Varuṇa possessing the powers of (*all*) the peoples, when the warriors *on both sides invoke you indeed* in rivalry for the acquisitions of *child and offspring*.

(10) May Indra, Varuṇa, Mitra, and Aryaman grant us vast and ample protection as well as glory. (We think of) the potent light of Aditi, the furtherer of Ṛta. We think of a song of praise in honour of the divine Savitṛ.

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(7) Supply *naśate* in *ab* from *d* and compare 1.22 and 56.9 above and 94.8 below. *tápaḥ* 'torture'; *see on* 1.7 above. *párihvṛtiḥ* : cf. 9.79.2c and *hváras* at 2.23.6c.

(8) *mārḍīkám* ('mercy'; cf. 91.2*d* below), *ā'pyam* and *sakhyám* are the different types and successive stages of intimate relationship between the gods and the worshippers; cf. 8.10.3*cd*.

(9) *kṛṣṭi-ojasā* : cf. 6.46.7; also *viśvá-ojāḥ* (Indra) at 10.55.8. *hávante ubháye* : see note on 83.6 below; also cf. 2.12.8b; 3.32.14*d*; 4.24.3*d*, 4*ab*; 4.39.5 etc. *The reference is clearly to the wars and* skrimishes among the Aryan chiefs themselves; cf. also *ubháyāni vṛtrā'ṇi* at 6.19.13 and *ā'ryāṇi vṛtrā'* at 83.1 below. *spṛdhí* : cf. 85.2*a* below. *tokásya tánayasya sātíṣu* (loc. of purpose) : This signifies peaceful life of race-multiplication. *The gods are* invoked both in war (*c*) and peace (*d*); cf. 54.3c above and 86.8c below.

(10) *avadhrám jyótir áditeḥ* : This amounts to *jyótiṣmatī áditiḥ* and is the object of *huve* supplied (cf. 1.185.3*ab*), or of *manāmahe* in *d* (cf. 5.6.1 *agním manye*); or it may be construed as the subject of (*śárma*) *yacchantu*, along with the deities mentioned in *ab*. *ṛtā'vṛ'dhaḥ is geni. sing. (accent as ṛtavṛ'dhe* at 3.2.1). Oldenberg and Geldner construe *ṛtā'vṛ'dhaḥ* as nom. pl. going with Indra and others and *áditer jyótiḥ* as the object of *yacchantu*. *ślókam manāmahe* : cf. *stómam manāmahe* at 5.13.2; 5.35.8.

83

(1) They (i. e. the Bharatas,) went forward seeking loot with high hopes (lit. with swelling sides), looking upon you as their reliable friend, O warriors. Kill our foes, both Dāsa and Aryan, and protect Sudās, O Indra and Varuṇa, with your favour.

(2) Advocate for us, O Indra and Varuṇa, there in that battle, where men with raised banners clash together, where nothing pleasant happens and where all creatures that see the light of the sun, (i.e. all living creatures) shake in terror.

83

(1) *pṛthu-párśavaḥ* : The compound is variously understood; *párśu* is a bone implement which is used for cutting the sacred grass according to Sāyana, who thinks that *ab* refers to the sacrificers who use it at the sacrifices. Accent is against taking the word as a Dvandva compound meaning the Pṛthus and the Parśus, as was suggested by older scholars. Geldner translates it by 'with swollen bosoms', meaning 'entertaining high hopes'; he evidently takes *párśu* as an equivalent of *pārśvá*, on the authority of Sanskrit tradition, mentioned by Sāyaṇa; cf. also Av. 10.9.20*ab*. In support of Geldner, we may compare the expression *tanvā' śū'śujānaḥ* occurring at 10.34.6 and elsewhere; as opposed to 'swelling sides or body' we have 'pressing sides' of a hungry man at 1.105.8. Or *párśu* is used in the sense of *paraśú* as at Av. 12.3.31*a*. In v. 1*cd* and vv. 2, 3 we have either the direct words addressed by Vasiṣṭha to the deities on the occasion of the Dāśarājña war, quoted here by the author of our hymn; or the stanza refers to the later Vasiṣṭhas and *sudā'sam* is only a common name referring to their princely patron.

(2) *kṛtá-dhvajaḥ* (nom. plural) : see on *ketú* at 9.1 above and Av. 6.103.3*ab*. *dhváj* is to be derived from *dhū* (to shake) + *aj* (cf. *tṛṣṇaj* at 33 5 above), or from the root *dhvaj* to move, given in the Dhātupāṭha from which another noun *dhvajá* (cf. 85.2 below) is also derived. *bháyante bhúvanā svardṛ'śaḥ* : cf. 58.2d above and 1.85.8c; 4.6.5d. Either *bhúvanā ca svardṛ'śaś ca*, or the adjective and the substantive have different genders.

(3) The ends of the earth have appeared to be bursting; the war-cry has risen up in the skies, O Indra and Varuṇa. The enmities of men have assailed me; do come hereward with your protection, O hearers of my call.

(4) You have protected Sudās, O Indra and Varuṇa, subjugating Bheda with your deadly weapons, in an inimitable manner. You heard the hymns of these (Tṛtsus) when they called for help; the priestly service of the Tṛtsus became effective.

(5) The wicked deeds of my enemy and the inimical feelings of those who attack me frightfully torture me, O Indra and Varuṇa. Since you rule over riches of both kinds, do surely protect us on the decisive day.

(6) Both the parties called upon you, namely Indra and Varuṇa, in battles for gaining riches, where you defended Sudās with his Tṛtsus when he was cornered by the ten kings.

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(3) *dhvasirā'* from *dhvas* 'to burst, to break up'; the ends of the earth appeared to be bursting, broken to pieces, owing to the dust raised by the armies.

(4) *aprati* : Adverb, see below 99.5. *bhedám* : cf. 18.18, 19; 33.3 above. *eṣām* i. e. *tṛtsūnām*; the Tṛtsus are undoubtedly the Vasiṣṭha priests as is clear from this stanza and v. 8*cd* below compared with 33.1*ab* above. See on 33.6*d* above. *d* : cf. v. 7*c* and 6.65.5*d*.

(5) *ab* : cf. 6.59.8*ab*. *vásvaḥ ubháyasya* : see above on 82.4. *pā'rye diví* : for *pā'rya* see on 27.1 above.

(6) *havante ubháyāsaḥ* : Both parties are presumed to be Aryans and worshippers of the Vedic gods; see above on 82.9; also see 85.2 below. Yet in the next stanza, the 'ten kings' are said to be *áyajyu* 'non-worshippers', which word, therefore, is to be taken as referring primarily to the non-Aryan chiefs of the coalition, or else is to be understood in a secondary sense of 'ineffective, improper worshipper'.

(7) The ten kings who did not offer a sacrifice, could not oppose Sudās in the battle, O Indra and Varuṇa. The ardent praise of men who sat by the sacrificial offerings became effectual. The gods presented themselves at their calls to the gods.

(8) You gave help to Sudās, who was surrounded on all sides in the Dāśarājña war, O Indra and Varuṇa, when the white-robed Tṛtsus rich in hymns and wearing their matted hair (on the right side) waited upon you with their hymn and prayer.

(9) One of you two kills the enemies in battles, while the other always carefully guards his own laws. We call upon you with our well composed hymns, O Bulls; grant us protection, O Indra and Varuṇa.

(10) = 82.10.

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(7) *admasádām* : *ádman* is (sacrificial) food and *admaśad* or *admasádvan* is a priest who supervises the preparation of sacrificial offerings and works under the chief priest Adhvaryu. *admasádya* is the duty of this priest which Agni is requested to undertake, like the duties of the other priests, at 8.43.19; cf. also 6.4.4*a*; 8.44.29*a*; his duties probably required him to arise before others and to rouse them. He is used as an Upamāna for Uṣas in this respect at 1.124.4c. Here the word is used for the priests in general, perhaps to give importance to the sacrificial offering as well as to the hymn (*ádman* and *úpastuti*). It is also not impossible that the word contained a cutting reply to those who jeered at the priests by calling them mere 'supervisors of food' having no powers to fight; cf. 6.56.1 and 2 (Pūṣan is called 'gruel-eater'; yet Indra wants his help).

(8) cd : cf. 33.1 above.

(9) *samithá* (from *sam-i*) 'a clash, battle'. *páriyatta* (from *pari+yatta*, p. p. pt. of *yat*) 'surrounded, cornered'; cf. *ásaṁyattaḥ* (*yájamānaḥ*) at 1.83.3cd.

84

(1) May I bring you hereward at this sacrifice with my offerings and hymns, O kings, O Indra and Varuṇa. This ghee-dropping (ladle), held in my arms and assuming various forms, goes around (i e. waits upon) you of her own accord.

(2) Dyu propagates the great kingdom of you two, who bind (the offenders) with bonds which do not consist of ropes. May Varuṇa's hatred avoid us; may Indra make ample room for us.

(3) Make our sacrifice lovable in the assemblies; make our hymns commendable among our patrons. May wealth sent by the gods come to us. Lead us to success with your enviable favours.

84

(1) *c* : *ghṛtā'cī* i. e. *juhū* (see 1.6b above and 8.44.5*ab*); it is called *víṣurūpā* as it assumes many different forms owing to the different offerings which it holds, or because it has different shapes. It is again possible to take the word *víṣurūpa* as an adjective of *vām*. Indra is called *pururū'pa* at 6.47.18 and this is then transferred to Varuṇa; at 5.15.4 Agni is called *víṣurūpa*. *prá pári jigāti* : cf. 75 4 above; see *pári caranti* at 1.15 above.

(2) *rāṣṭrám* : cf. *rā'jā raṣṭrā'ṇām* at 34.11 above and also 4.42.1; 10.124.5*d*. *setṛ'bhir arajjúbhiḥ* : 'The ropeless bonds' are those of diseases sent by Varuṇa as punishment for guilt; or this may even be a reference to the mystic powers of the deities who can bind without ropes; cf. *ayantráiḥ saṃgṛ'bhyā* at 10.46.6*cd*. At 2.13.9c Indra is said to have bound the Dasyus in a 'ropeless snare'. *cd*: cf. 60.9*cd* above.

(3) *vidátheṣu cā'rum* : cf. 2.27.12*d*; 10.100.6c; 10.160.3*d*. Vidathas are the sacrificial assemblies of the priests and poets. Hymns and sacred rites must find their commendation both among the priests and patrons; cf. *vidathyā' śruṣṭíḥ* at 40.1; *vidathyàḥ vīráḥ* at 36.8 above; also *vidathyā' vā'k* at 1.167.3*d*; *vidathya'ḥ samrā'ṭ* at 4.21.2; *vidátheṣu pravā'cyaḥ* at 4.36.5c.

(4) Bestow on us wealth accompanied by *treasures, ample food* and all choice gifts, O Indra and Varuṇa. That son of Aditi who destroys falsehood (and also) the brave god (Indra) give us boundless treasures.

(5) This hymn of mine may reach Indra and Varuṇa. May it favour me in respect of child and offspring, being active. Possessed of lovely gifts (from them) may we go to the sacrificial feast (in their *honour*). Do you protect us O gods, with your blessings for ever.

85

(1) I purify for you two, a hymn which is not associated with a devil and which has a brilliant face like the divine Uṣas, offering it

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(4) *b* : cf. 5.9*ab* above. c is a relative and *d* the chief clause; but the construction is peculiar. Evidently c refers to Varuṇa and *d* to Indra, though Sāyaṇa takes *d* also as referring to Varuṇa in spite of the characteristic word *śū'raḥ*. *Perhaps add sa (śūraś) ca in d* 'May he and the brave one give us countless treasures'. Or perhaps even *d* was conceived originally as a relative clause, both c and d going with *ab*, but suddenly the poet changed his mind and turned it into a chief clause (as the accent shows). For a similar thought, viz., that Varuṇa is first requested to free a person from guilt before Indra can favour him, see 28.4cd above.

(5) *aṣṭa* (from *aś* : unaug. aor. ātm. : cf. 8.70.5cd) : usually the root is used to signify the 'loving approach' of a hymn or offering to a deity; cf. 1.60.3; 8.43.17; 10.104.6; but sometimes also of a deity to a hymn or offering; see *yogyā' aśnávaithe* at 70.4b above. b : cf. 67.6c above. *gi'ḥ tū'tujānā* : The activity of the poet is transferred to the poem; cf. 3.1.16c.

85

(1) *punīṣé* : for the form, see on 34.16 above. The idea is to compare the hymn with Soma or ghee. An artistic choice of words and sense in the poetic composition is surely suggested by the expression; see on 4.1 above. *arakṣásam* : cf. *araks'aḥ hávam* at 5.87.9b; *arakṣásam rā́tim* at 8.101.8a. *jú́hvat* : *sómam* as well as *manīṣā'm* are to be construed as objects; cf. 2.27.1ab; 2.41.18cd; 8.39.3ab. c : *ghṛtá-pratī́kām* : the word *ghṛta* has a double application; with

and the Soma to Indra and Varuṇa. May these two defend us in a battle, in an attack (by the enemy).

(2) (The enemy's warriors) indeed, vie (with us) in their call to the gods, when flashing weapons fall on them and their banners (in a battle). Do you two, O Indra and Varuṇa, strike those enemies with your weapon, so as to make them turn backwards and run helter-skelter.

(3) Even the self-famous divine waters in their seats supported Indra and Varuṇa, among the gods. One of them supports the people separated from one another, while the other kills even the matchless enemies.

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the *manīṣā'*, it means 'ghee' since the hymn is accompanied by a ghee offering and may be called *ghṛtá-pratīkām*, while with Uṣas, the Upamāna, it means 'glowing, heated'. Agni is called *ghṛtápratīka* in this double sense at 1.143.7. *d* : *yā'man* : The word here in the context (cf. v. 2) seems (against Geldner) to mean 'an attack by the enemy' as at 10.80.5b. The word also means 'an advance, marching on' of a deity, especially in the case of Agni, Uṣas, Aśvinā and Maruts. Here, however, it does not seem to be intended, as is seen from the word *uruṣyatām* on the one hand and from the nature of the deity, i. e. Varuṇa, on the other. *abhī'ke* similarly means either 'in the vicinity' or 'in a clash'; cf. 18.24*d* above.

(2) *devahū'ya* (from *hū* to call) is the same as *deváhūti* which means either 'a sacrifice' (14.1, 3 above) or as here a 'battle' (83.7 above), where the gods are invoked. *spárdhante* : see on 83.6 above and cf. 1.33.5b and 2.12.8ab. *amítrāḥ* (from c) is the subject. *yéṣu dhvajéṣu* is either *yéṣu ca dhvajéṣu ca*, or is a free expression for *yéṣām dhvajéṣu*, the antecedent for the pronoun being *amítrāḥ* supplied from c. *didyú* is the same as *didyút* 'a flashing weapon'; see 25.1; 56.9; 57.4 above. *párācaḥ-víṣūcaḥ* : These are predicative adjectives as at 3.30.6c; also see on 18.6*d* above.

(3) *sádaḥsu* : The home of the waters themselves is meant and the reference is to Āpaḥ as the divine Nurses of Indra (cf. 4.18.8) and Varuṇa (cf. 8.41.7; 8.69.11; 9.90.2). *devátā* 'among the gods'; see 1.23 above. *právikt āḥ* : (from *prá vic* to separate) 'separated; not overlapping; restricted to their own spheres'; cf. *ví ṛtū'n adardhaḥ* at 2 38.4c and *eṣa setur vi-dharaṇaḥ eṣām lokānām asambhedāya* (Bṛ. Upa. 4.4.22) and the word *vidhartā'* used of Agni (7.5 above), Bhaga (41.2 above) and Varuṇa (2.28.4); cf. also *jánānām yó ásuro vidhartā'* at 56.24 above.

(4) He shall be a wise and experienced priest, *O Ādityas*, who for his own protection, may bring you two (to his sacrifice), offering *you* a prayer and an oblation owing to your might. He shall indeed enjoy well-being, having ample sacrificial food in his possession.

(5) = 84.5.

86

(1) The creatures are wise owing to the greatness of *him*, who has stayed apart even the vast heaven and earth. He drove up the high and great firmament as indeed the sun; and he broadened out the earth.

(2) And I discuss with myself this namely, 'When indeed, shall I be in the presence of Varuṇa? What offering of mine will he accept without being angry? When shall I, glad at heart, visualise his mercy?'.

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(4) *námas* and *havís* are the means of attracting the deity, while *práyas*, here in particular, is 'food used as sacrificial offering', but coveted as a possession by the worshipper and conferred on him by the deity; cf. 1.31.7d; also cf. 3.59.2*ab*. *ā́ditya* : *ādityā* (Pada Pāṭha) : see above 60.12 (*deva*); 61.1 (*varuṇa*). *śávasā* : i. e. of the deities (*vām*); *śávas* is usually used of a deity or of a fighter as at 21.9 and 48.2 above. Mark how *vām* is used twice, once with *śávasā* (as gen.) and then with *āvavártat* (as accu.).

86

(1) *dhī́rā* : Varuṇa makes men wise; see v. 7 below: *ví 'tastámbha* : 'variously supported', so as not to clash together. *nákṣatram* : see on 81.2 above. *bhū́'ma* : see 34.19 and on 34.7 above.

(2) *svā́yā tanvā̀' sám vade* : cf. *svéna krátunā sám vadeta* at 10.31.2*c*. The poet means to say that first he thought to himself about the matter. Having failed, he consulted others who were expected to know, such as *didṛ́'kṣaḥ*, *cikitvā́'ṁsaḥ* and *kaváyaḥ*. But even they could not tell him why Varuṇa was angry with him; they merely corroborated the fact. So ultimately, he asked that question to Varuṇa himself. *antár várune bhuvāni* : locative with *bhū* or *as* conveys 'close association'; cf. 32.13 above and 87.7b below; also 2.11.12*a*; 8.44.28*ab*; 10.142.1*ab*.

(3) I ask about that guilt among the seers, O Varuṇa; I approach wise men to ask (about it). Even the sages (whom I consult) say the same thing to me : 'This Varuṇa is surely angry with you'.

(4) What great crime was that, O Varuṇa, that you desire to kill your friendly worshipper? Declare it to me, O unassailable and self-willed god; may I go down to you with a prayer, being guiltless and active.

(5) Forgive us the sins of our ancestors; forgive those that we

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(3) *didṛ'ś* seems to be a re-duplicative adjective from *dṛś*, meaning a 'seer', *didṛ'kṣu* being loc. plural; or *didṛ'kṣu* is an adverb meaning 'inquisitively, with a desire to know'; lastly (with Sāyaṇa) it may be taken as a desiderative adjective with the case termination dropped.

(4) *áva iyām : áva i* 'to go down in supplication' ; *cf. áyad adhvaryúr haviṣā áva síndhum* at 5.37.2d. Perhaps like *áva ī* (58.5*d* above) and *áva yā* (at 4.1.4b) the root may have been used as a transitive one in the sense of 'remove by respectful approach'. In that case supply *énaḥ* (suggested by *anenā'ḥ*) and take *tvā* as a second object. For such a peculiar use of the preposition, see above on 58.5 (*énaḥ áva īmahe*) and 60.9 (*rípaḥ ava yajeta*) above; also cf. *srídhaḥ ápa ucchat* at 81.6 and *mithunā' ápa ucchatu* at 104.23 below.

(5) *paśutṛpam ná tāyúm* : 'Like a thief who satisfies a cow'. A thief who thus makes an expiation for self-purification is to be admitted back in the society according to Manu Smṛti 11.196. It is said there that a thief, after admitting his guilt, is to offer a sheaf of hay to a cow; if the cow accepts it from his hand, he is forgiven, as the cow is supposed to testify to his repentance. For the simile in c cf. 8.67.14, 18. *paśutṛ'p* is taken to mean 'one who steals a cattle' by many scholars including Geldner, but the meaning of *tṛp* 'to steal' is rather doubtful and besides the adjective becomes purposeless, as it does not suggest a reason why the *tāyú* should be released. The idea of 'a release' of some one is the only prominent one both in this stanza and in 8.67.14, 18. *d* : cf. 2.28.6c; the chief and the subsidiary Upamānas viz. *vatsá* and *dā'man* have exchanged their case terminations in these two passages, in view of the roots employed and also of the prominence given to the one or to the other. Here it is Vasiṣṭha and Vatsa; there it

have committed in person. Release Vasiṣṭha, *O king, like a thief who* satisfies a cow, like a calf from its tying rope.

(6) It was not my own power (which made me commit the offence); *it was seduction*, anger, wine, (or) ignorance, O Varuṇa. (Besides), the Elder one (i. e. Varuṇa himself) is involved in the guilt of the younger one (i. e. the poet). Even *sleep does not separate (us) from evil.*

(7) Being free from guilt, may I render service, like a Dāsa, to the impetuous, but liberal god. The noble god has given wisdom to the ignorant; being himself wiser, he speeds the ambitious poet to wealth.

(8) May this hymn to you be cosily resting in your heart, O self-reliant Varuṇa. May it be well with *us whether at rest or in work.* Do you protect us (O gods), with your blessings for ever.

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is *áṁhas* (like *bhiyás* in *a*) and *dā'man*, the prominent one getting the accusative and the other the ablative.

(6) d h r ú t i ḥ, from *dhvṛ* 'to injure', means 'deception, seduction'; see *varuṇadhrút* at 60.9 above. *jyā'yān* and *kánīyān* respectively refer to Varuṇa and the poet as at 20.7 above. u p ā r é : loc. s. of *upārá* 'offence, guilt', from *upa ṛ* 'to offend'; the root occurs in this sense in three places in the Av. and once in Ṛv. at 10.164.3; it is the same as *upā'raṇa* at 8.32.21*ab*. *upāré asti* 'is intimately associated with, responsible for, has a share in', the guilt; for the use of the loc. cf. *yó nivéśane prasavé cā'si bhū'manaḥ* at 6.71.2. d : cf. 2.28.10. The poet expresses his utter helplessness during sleep, when he cannot exercise his will and so deserves to be forgiven. c a n á is negative, as at 18.9*b* and 32.13*c* above.

(7) d ā s ó n á : The simile shows that the Dāsas when conquered were often employed as personal attendants and that the stigma attached to the word seems to have, at least partially, disappeared in course of time; this is clear from the fact that the poet compares himself with a Dāsa. Even at 8.56.3 and 10.62.10 Dāsas are mentioned as *a part of* the Dakṣiṇā received by the priests. We might also consider the name *divo-dāsa* 'Slave of Heaven' used by an Aryan chief.

(8) h ṛ d í ú p a ś r i t a ḥ a s t u : Heart is the seat of feelings of affection and so it is often requested that the deity should take an offering or a hymn nearest to his heart; cf. 101.5 below and also 3.42.8; 4.41.1; 4.43.1; 10.91.13; the poet also often says that the prayer was composed by him from the bottom of his *hṛd*; cf. 1.67.4; 6.16.47; 8.76.8; 10.91.14. c : cf. 54.3 above.

87

(1) Varuṇa dug out a path for the sun; he (dug) forth the ocean-going waters of the rivers. The mares (i. e. the rivers), like a racer released to run, (went forward to the ocean). Following the Ṛta, he made the great rivers (flow on towards the ocean) for days together.

(2) Your breath, Vāta, has roared through the mid-region, like an impetuous beast, which has won (its food) on the pasture-land. All your powers, which are dear to us, O Varuṇa, are (manifested) between these two great and vast worlds.

87

(1) Supply *rádat* after *prá* in b and compare 4.19.2*d* and 10.75.2*a*; for *árṇāṁsi radat* cf. 49.1c above and 3.33.6*a*. In *c* similarly supply *prá cakramanta* (cf. 2.19.2) or *adadhāvan* (cf. 9.87.7*b*), taking *árvatīḥ* as nom. pl. referring to the rivers, for which cf. 3.32.6*b*. *ṛtayán* is a significant adjective supplying the reason for Varuṇa's act. *c* : for the simile cf. 9.87.7*b*; also 3.32.6*ab*; 3.33.1*b*. *cakā'ra* i. e. *samudriyāḥ* (cf. b); cf. *adharācī'nan akṛṇód apā'm ápaḥ* at 2.17.5b. *áhabhyaḥ* is adverbial dative like *aparī'bhyaḥ* (1.32.13), or *aparā'ya* (6.33.5) meaning 'for days together' i. e. for ever. bcd refer to the unceasing course of the rivers towards the ocean under the command of Varuṇa, as under that of Indra at 3.33.6–7. The arrangement of the sentences is rather involved. In *ab* Varuṇa is the subject; but in c the released rivers are conceived as the subject of a verb which is to be supplied. Yet the poet soon reverts to Varuṇa at the end of that line with the adjective *ṛtayán* and continues to describe his great exploits (cf. *cakā'ra* after *rádat-prá-áradat*) in *d*. *avánīḥ* are 'rivers' as the adj. *mahī'ḥ* (cf. 5.11.5c; also 1.190.7*a*; 5.85.6cd) which is very often used of *āpaḥ*, undoubtedly shows.

(2) *rájaḥ ā'* : *ā'* stresses the meaning of the accusative (of destination) 'throughout the region' as at 1.141.7d; see also *víśā ā'* at 1.121.1c. The accusative and *ā'* in *a* correspond to the loc. *yávase* in the simile in b; see 43.3 *ab* above. *sasavā'n* is irr. pf. pt. for *sasanvā'n* from *san*.

(3) The spies of Varuṇa, having similar intentions, carefully watch both the well fashioned worlds (to know and favour those), who as wise and pious poets skilled in ritual send their hymn (to Varuṇa).

(4) Varuna said to me, the wise one: 'A cow possesses thrice seven names.' A poet who knows the (secret) word, may speak it out (to his descendants), like other secrets, seeking to help the future generations.

(5) Three heavens are placed in him as also three earths immediately after these, thus arranged sixfold. The wise sovereign, Varuna has placed this golden swing in the heaven for the sake of beauty.

(6) Varuṇa, like Heaven, like the bright Drop, the powerful beast, (viz. Soma), has ruled over the ocean. He is the king of all that exists, receiver of deep praise (and) a measurer of the mid-region, whose dominion is helpful (to the worshipper).

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(3) In c human poets are meant and not the spies of Varuṇa; so supply *tān draṣṭum* to connect cd with *ab*. *smád* ('similar, together, equal') *iṣṭam yeṣām*; *iṣṭa* from *iṣ* 'to desire' (not from *iṣ* 'to impel' which would be *iṣita*).

(4) *ághnyā* is a cow in the form of the earth; the 21 names are those which begin with *gauḥ* which are put together at *Nighaṇṭu* 1.1. In c supply *padám* or *nā'ma* as the object of *vocat*, *gúhyā ná* being the simile. The *vípra* in cd is a human poet, i.e. Vasiṣṭha's follower. The 21 names (*nāmā*; *padā*) are considered as a secret and its knowledge confers mystic powers upon the knower; cf. 1.72.6*ab*; 4.5.3*c*; 8.41.5*bc*.

(5) *ab* : cf. 2.27.8*ab*; 6.55.2*ab*; in *d* the 'golden swing' is the sun; cf. 60.4*c* and 63 4*a* above; also see 1.24.8*ab*; 5.8.2*d*.

(6) *b* : The 'bright drop' with which Varuna is compared is the Soma juice which mixes with and overpowers the waters that are added to it; cf. *vánā vásāno váruṇo ná síndhūn* at 9.90 2*c*, where Soma is compared with Varuṇa for the same common property. Soma is *śvetá*; cf. 4.27.5; 9 74.8 and a *mṛgá* too; cf. 9.32.4 and also 9.92.6*d*; 9.96.6b. *gambhiráśaṁsaḥ* : cf. 5.85.1*ab* and *uruśáṁsaḥ* at 1.24.11. *rájaso vimā'naḥ* : The expression is commonly used to signify *extensive sway* over the mid-region, with reference to the different deities; Agni at 3.26.7; Soma at 9.62.14; Hiranyagarbha at 10.121.5.

(7) May we be (considered as) faultless in the presence of Varuṇa, who takes pity even on one who commits an offence. May we (live) fulfilling the laws of Aditi properly. Do you protect us, O gods, with your blessings for ever.

88

(1) Offer the dearest and radiant hymn to the bounteous Varuṇa, O Vasiṣṭha, who brings towards us the holy great Bull of a thousand gifts.

(2) And when I had gone within his presence, I considered Varuṇa's face to be that of Agni (through anger). May the sovereign ruler take me to see the great wonder, namely, what the sun and the darkness are in the rocky cave.

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(7) b : *váruṇe* : see on 86.2b above. *ánāgāḥ* (nom. plu.) : see on 97.2 below. *vratā'ni ánu ṛdhántaḥ* : cf. *ṛdhyā'ma te khā'm ṛtásya* at 2.28.5b.

88

(1) *vṛ'ṣaṇam bṛhántam* : *bṛhán vṛ'ṣā* is the sun; cf. *bṛhatáḥ sū'ryasya* at 9.75.1a; 10.27.21b; also cf. 87.1a above. The mention of the sun is, however, unexpected, unless we connect it with the *svàr* mentioned in v. 2 below. On the other hand, it is quite likely that Varuṇa himself is meant in cd; *yáḥ* in that case is a difficulty. We should have expected *yā'* i. e. the *mati*; since a hymn is often said to usher in the deity as at 4.24.1ab; 6.63.1bc; 8.88.4c. *yáḥ* may still refer to the *mati*, the mental change from the fem. to masc. (*stómaḥ*) by the poet will be understood as at 5.33.2b and c.

(2) b : Varuṇa's face is said to be that of Agni owing to redness of anger; warriors are said to look like Agni (*agnírūpāḥ*) when they go in a battle, at 10.84.1cd. cd : The meaning of these lines is not altogether beyond doubt; the poet seems to long for those old favours of Varuṇa which he enjoyed in the past, both here and in v. 3. *svàr* and *ándhas* are contrasted; they are described as *vápus* when they are stored up together in the *áśman* (i. e. the rocky cave of Vala) and Varuṇa is said to be capable of showing it to the poet, because he is the *adhipā'* 'supreme ruler' (cf. 10.84.5b). For the disclosure of a *vápus* cf. 66.14 (by the sun) above and 6.44.8d (by Soma).

(3) When Varuṇa and I may have climbed into a boat; when we may have urged it to the middle of the ocean; when we may have rocked about on the tops of the waters; may we gloriously swing in that swing for the sake of beauty!

(4) Varuṇa put Vasiṣṭha in a boat; the skilful artist and poet made him, by his powers, a sage and a bard as long as the days and the dawns endured, when the days were favourable.

(5) Where are those friendships of ours (now), which we enjoyed even in the past so lovingly? I (then) went to your great palace, your thousand-doored house, O self-willed Varuṇa.

(6) May he, O Varuṇa, who, being your dear and loyal relative, your friend, has sinned against you, and may we too who are yours, not suffer for (our guilt) though we are guilty, O lord of the Yakṣas. As a poet yourself, extend your protection to your singer.

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(3) *samudrám mádhyam* is accus. of destination; cf. *mádhye samudré* at 68.7 above. *snúbhiḥ* : *snu* is the same as *sā'nu* 'a top' of the waves on the surface of the waters; cf. *girīṇā'm snúbhiḥ* at 8.46.18. The verbal forms are subjunctives, or aor. injunctives.

(4) *sudinatvé áhnām* : cf. *áhāni sudinā bhavanti* at 11.2 above and the note. *d* : *yā't-tā't* are adverbial forms meaning 'as long as, as much as etc.'; cf. *yā't sū'ryāmā'sā mithá uccárātaḥ* at 10.68.13. Both the expressions mean 'for endless time to come'; also cf. 65.2 above and 10.37.2*b*. *tatánan* (from *tan*) 'extended, stretched themselves out'.

(5) *sácāvahe purā'* : *purā'* with a present tense form has the sense of the past, as at 56.23 above and 6.65.4*d*. *avṛkám* is either adverb, ('without ill feeling, lovingly') or supply *sakhyám* and compare 6.48.18*a*. *mā'nam* is a palace, a large structure, (from *mā* to measure); cf. *devā'nām mā'ne* at 10.27.23.

(6) *tvā'm ā'gāṁsi kṛṇávat* : Root *kṛ* with two accusatives as at 1.185.8*a*. In c supply *énas* from *énasvantaḥ* as the object of *bhujema* (cf. 52.2c above and 6.51.7*a*), or even *yakṣám* from *yakṣin* and cf. 5.70.4*ab*. *ab* is a relative clause to be construed with c which contains the chief clause. To connect the two supply *sá ca vayám ca*. *te* in c, like *vaḥ* at 52.5c above is to be taken with *vayám* supplied; cf. 30.4*a* above.

(7) We (praise) you while we dwell in these firm habitations; may Varuṇa release his snares from us. We are the seekers of favour from the bosom of Aditi. Do you protect us (O gods), with your blessings for ever.

89

(1) May I not go to the house of clay, O king Varuṇá; have mercy, O lord of great dominion, have mercy.

(2) When I go forth, bursting as it were like a fully inflated skin-bag, O lord of the bolt, have mercy, O lord of great dominion, have mercy.

(3) I always went against you through poverty of wisdom, O glorious god; have mercy, O lord of great dominion, have mercy.

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(7) *a*, *b*, and *c* are three independent clauses; supply *stumaḥ* in *a*. *b* : cf. 1.25.21. The present participle stands for the finite verb in *c*.

89

The hymn is a prayer to Varuṇa by a man who was suffering from dropsy supposed to have been sent by the god as a punishment to him. Vv. 2 and 4 graphically describe the condition of such a sufferer.

(1) *mṛnmáyam gṛhám* : The reference is to the burial of the ashes and the bones of a dead man after his cremation, in the bowels of the earth, *after being placed in an earthen vessel; cf. 10.18.10-13.* It does not refer to the burial of the dead body.

(2) *prasphurán* : *sphur* to break or burst. *adrivaḥ* : *adrivat* is usually used of Indra, *adri* being his Vajra. But here it is used of Varuṇa, to suggest his great power for striking hard.

(3) *krátvaḥ dīnátā* : cf. *dīnair dákṣaiḥ* at 4.54.3. *samaha* (from *sama* + *ha*) means 'evenly, always, consistently, similarly' etc. That it is not to be derived from *sa* + *maha* and taken as a vocative (as done by Sāyana) would be clear by a reference to the word occurring at 1.120.11 and 5.53.15.

(4) Thirst has attacked your singer, while yet he stands in the midst of waters; have mercy, O lord of great dominion; have mercy.

(5) Even when we, as men, commit any offence against celestial beings just here, and when we have broken your laws through ignorance, O Varuṇa, do not harm us for that fault, O god.

90

(1) The pure juices mixed with the sweet (ingredients) are offered to you two by the Adhvaryus with a desire for brave sons. Drive on, O Vāyu; come towards our prayers. Drink of this gladdening juice for wild delight.

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(4) *idám* is used adverbially in the sense of 'here, just now'; cf. *idám-idam* at 59.1 above.

(5) *yuyopimá* : *yup* to 'break, destroy'; cf. *janayópanaḥ mṛgáḥ* at 10.86.22.

90

(1) *vīrayā́* : Instru. s. of *vīrayā́* which is a noun from the denom. *vīray*; cf. *aśvayā́*, *gavyā́* and *vīrayā́* at 9.64.4; also *hiraṇyayā́* at 66.8 above. *śúcayaḥ* : see on v. 2 below. c : The Pada Pāṭha shows *yāhi* with the Nighāta accent (thus construing *yāhi* with the preceding *niyútaḥ*). This is not necessary and we may separate *yāhí áccha* and understand a new sentence beginning with *yāhí* as Geldner does : 'go towards us or the juices'. Yet as in other passages *niyútaḥ* is very likely intended to be double meaning and standing for both the mares and the prayers even here : 'drive on, O Vāyu; go towards our prayers which serve as mares'. See on 23.4 above. This construction intended by the Pada Pāṭha, namely, *váha vāyo; niyúto yāhi áccha*, is also supported by 1.135.2f (*váha vāyo niyúto yāhy asmayúḥ*), where it is not possible to have an accented *yāhí* from the Saṁhitā as in our passage, and 3.35.1b (*yāhí vāyúr ná niyúto no áccha*). Both these passages show that *yāhi áccha* has *niyútaḥ* as its object. Besides the root *vah* does not usually have 'horses' as its object, so that the construction *váha niyúto* would be difficult. Geldner recognises this and so in his note on 1.135.2 suggests an alternative construction with *yujānaḥ* supplied (*váha vāyo niyúto yujānaḥ; yāhí áccha*).

(2) You make him highly praised among the mortals, who has brought you, the ruler, an offering and pure Soma, O Vāyu, O drinker of the pure (Soma). Every son born from him is born powerful.

(3) The divine Dhiṣaṇā appoints for (giving) riches that god whom the two worlds generated for riches. His own *mares* indeed have waited upon Vāyu and also upon the white bestower of wealth in the last extreme (viz. Indra).

(4) The faultless Dawns heralding auspicious days, have shone. *Those who meditated (i. e. the Aṅgirases) have found out the extensive* light. The eager priests flung open even the stall of the cows. The waters flowed according to their (will) from ancient days.

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(2) cf. 6.1.9; 6.13.4; 6.15.11 (said of Agni); 8.4.6 (of Indra). *ā n a ṭ* from *aś*, 'to reach, bring'; see on 7.7 above. *ś ú c i m s ó m a m* : cf. 91.4c below and 8.101.10*d*. *ś u c i p ā ḥ* : see 92.1 below and 10.100.2.

(3) *r ā y é* i. e. for winning and giving it away. *ab* and *d* refer to Indra; for Dhiṣaṇā urging Indra to activity, cf. 1.102.7*c*; 3.31.13*ab*; 6.19.2*ab*; 8.15.7*c*; 10.96.10*c*. *n i y ú t a ḥ s v ā́ ḥ* : The Niyuts are possessed by both the gods; for those of Vāyu, cf. v. 1 above and also 23.4; 39.2 above. For those of Indra cf. 3.35.1b; 6.22.11; their common Niyuts are mentioned also at 91.6 below and at 4.47.4. In most places the word has a double meaning, namely, the mares and the hymns as said above. *ś v e t á m* : Indra is called *śvetá* at 8.40.8; Agni at 3.1.4 and Vāyu at 91.3 below. *Here Indra is meant as is clear from the following words* viz. *vásudhitim nireké*, for which cf. *nireké cid yó vásur dadiḥ* at 8.24.3c. Even the word *utá* shows that Vāyu is not meant in *d*.

(4) *a* : *s u d í n ā ḥ* is adj. of *uṣásaḥ* as at 1.124.9; elsewhere it is either an adj. of *áhā* (11.2; 30.3 above) or a noun (18.21 above). *b* : cf. 76.4 above. *c* : cf. 4.1.15*d*; 10.45.11*d*. *d* : Supply *kétam* (2.38.5*d*) or *váśān* (1.181.5*a*) after *teṣām*; *á n u* is to be construed with both *teṣām* (*ketam*) and *pradivaḥ* (abl. s.). For the latter cf. 1.141.3c; 3.43.1*b*; 3.50.2*b*. Both *d ī́ d h y ā n ā ḥ* and *u ś í j a ḥ* are the Aṅgirases and the reference is to the myth of Vala mixed with that of Vṛtra as at 2.23.18; cf. also 4.3.11–12. Usually, however, the sages are associated with the release of cows from the Vala's cave,

(5) Meditating with an unfailing mind, they (i. e. the priests) draw (your chariot), being yoked (to it) by their own will. Nourishing foods wait upon the chariot of you two, the lords, which carries the heroes, O Indra and Vāyu.

(6) May our patrons, the rulers, who bestow on us the shining light of the sun through the cows, horses, treasures and gold, overpower (their enemy) throughout their life, in battles, with the help of their horses and warriors, O Indra and Vāyu.

(7) Let us, the Vasiṣṭhas, begging for fame like racers, with our good hymns, and longing for food, invite Indra and Vāyu well for our protection. Do you protect us (O gods), with your blessings for ever.

91

(1) Surely then, did the faultless gods, who are glorified by our prayers, exist in old days? (Yes, they did; for), they illuminated the

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(5) *satyéna mánasā* : 'with an effective intention'; cf. 10. 67.8*ad*. The first half of the stanza refers to the descendants of the ancient Aṅgirases. *té* i. e. *váhnayaḥ* : see 82.4*a* above. *svéna krátunā yuktā'saḥ* : cf. 8.57.1*ab*; 10.31.2*c*. The poets conceive themselves as the horses (*vahni* with a pun on the word) yoked to the deity's chariot. d : cf. 4.44.2*cd*.

(6) Construe *sva'r no da'dhate*; *sva'r* is sun's light signifying healthy and blissful life, as suggested in 66.16 above, ensured by the gifts of cows etc. Or take *sva'r* as 'the sun'; *dadhate* i. e. 'win, secure', for themselves in the other world, as said in 1.125.6b; 10.107.8*cd* (*naḥ* being construed with *īśānā'saḥ sūráyaḥ*).

(7) For the simile in *a*, cf. 9.10.1; 9.66.10; 9.97.25 etc.

91

(1) In *ab* the existence of the gods before creation is questioned and in *cd* it is affirmed : *ā'san* accented owing to *kuvíd*. *vāyáve* : Vāyu is praised along with Indra in this hymn; here at the commencement, Vāyu has forced himself on the poet's attention before Indra, owing to his association with Uṣas, (he is *pūrvapā'*; cf. 92.1*cd* below) mentioned in *d*. The poet seems to prove the existence

Dawn through the sun for the sake of the oppressed man, out of regard for Vāyu (and Indra).

(2) You protect us through months and many autumns as our willing messengers and defenders who cannot be assailed. This well composed hymn going to you, O Indra and Vāyu, begs of you your mercy and a fresh bliss.

(3) The white and wise (god) who adorns the team of his horses visits our (patrons) who possess nourishing foods and who increase their riches; they variously stand ready for Vāyu (and Indra, to serve them), with a concordant mind. The heroes have performed all (pious deeds), which lead to good progeny.

(4) (We have brought our offerings) in proportion to the strength and vigour of our body and so far as men can think out with

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of the gods before the creation from the fact that they created the sun and the Dawns for the sake of man oppressed (by darkness). He further suggests that they did it at the bidding of Indra and Vāyu, their lords. *The sun and the Dawns are the very basis of the sacrifice on which men* and gods depend. *vāyáve* stands for *vāyáve índrāya ca.* The dative means 'out of respect for, in order to obey etc.' See *índrāya ahighné ná ramanta ā́'paḥ* 2.30.1*b*; also cf. 9.62.27. On the other hand *ma'nave bādhitā'ya* means 'for helping the distressed man'; *cf.* 6.49.13*b*.

(2) The gods Vāyu and Indra are here called (not 'compared with' *as Geldner suggests) envoys of gods and men.* The word *dūtá* is almost exclusively used of Agni as the great intermediary between gods and men. In our passage the term appears to be primarily applied to Vāyu and then transferred to Indra or rather to the pair. Vāyu is conceived as a *dūta'* of gods and men wafting bliss to them and chasing away their miseries at 10.137.3. *na' da'bhāya* : cf. 5.44.2*c*; 9.73.8*a*.

(3) *pī'vas* is nourishing food; cf. 10.100.10*a*; both the adjectives in *a* refer to *na'raḥ* in *d*, namely, the patrons. *vāyáve* as in v. 1. *víśvā su-apatyā́'ni* (*kármāṇi*) : cf. 1.72.9*a*; 4.34.9*d* and 8.15.10*c*.

(4) The *táras* and *ójas* of the body refer to those of the priest in *a*; they do not refer to those of the gods as Sāyaṇa assumes. At 1.33.12*c* Indra's *táras* and *ójas* are mentioned in the context of his fight with

their inner light. Do drink with us, O drinkers of the pure Soma, this pure Soma. Be seated on this grass-seat, O Indra and Vāyu.

(5) Yoking the teams which carry the enviable heroes, come hereward in the same chariot, O Indra and Vāyu; for, this best of the sweet drink is offered to you. Do surely unyoke for us, being well pleased.

(6) Come towards us with these very liberal mares, which are a hundred or a thousand, which serve you and are laden with all lovely gifts (for men), O Indra and Vāyu. Do drink, O heroes, of this sweet juice which is brought to you.

(7) = 90.7.

92

(1) Be by our side to help us, O Vāyu, O drinker of the pure (Soma); you have a thousand mares, O god possessed of all choice gifts. The exhilarating and gladdening drink has been sent up to you, of which you claim the first draught, O god.

Vṛtra; here they are quite unexpected. For the *táras* of the poet or his hymn see 3.18.3*b*; 5.54.15*cd*. *b*: *náraḥ* refers to the poets themselves. *c*: *śucipā* : See on 90.2 above; Vāyu primarily and Indra secondarily are called *śucipā* here; yet cf. 1.5.5 and 1.30.2 where Indra too is independently described as receiving *śúci* soma.

(5) *a* : Mark the pun on *ni-yú*; *niyútaḥ spārhávīrāḥ* : cf. *vīravā́haḥ áśvāḥ* at 42.2 above; *vīrá* refers to the gods who are carried in the chariot by the horses, in both passages. *c* : *mádhvo ágram* : cf. 92.2*c* below; also 4.27.5*c*; 4.46.1; 4.47.1. *d* : *vi muc* has a technical meaning 'to unyoke the horses' and so rest for a longer time; cf. 3.41.8*ab*; 6.40.1; 10.160.1; for its use in the ordinary sense cf. 88.7*b* above.

(6) *su-vi-dátra* is the same as *su-dátra* (cf. 8.3; 34.22 above) and *suvidatrīya* at 10.17.3*d*); this is contrasted with *dur-vi-dátra árāti* at 10.63.12. Cf. also *su-vi-jñānám* at 104.12 below and *dúr-vid-vāṁsam* at 94.12 below. *d* : cf. 4.20.4*c*.

92

(1) *úpa ā́ bhūṣa* : cf. 74.3 above and 8.90.1*bc*. Vāyu is both *śucipā́* and *pūrvapā́* (4.46.1).

(2) Our active pressing priest has started vigorously for Indra and Vāyu in order that they may drink Soma, when the god-devoted Adhvaryus bring the best of the sweet drink to you, owing to your great powers.

(3) With the help of those mares with whom you visit the worshipper for guiding him at his home, O Vāyu, bestow on us a treasure which feeds well, a son and a gift consisting of cows and horses.

(4) With the help of our manly patrons, who are god-devoted nobles, the destroyers (of the enemy) and the gladdeners of Indra for the sake of Vāyu, may we be killing our enemies and overpowering the foes in a fight.

(5) Come to our sacrifice, to our offering, with your mares in their hundreds and thousands. Be delighted at this libation, O Vāyu. Do you protect us (O gods), with your blessings for ever.

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(2) *sótā jīrā́ḥ* is the active pressing priest, whose duty is to extract the soma juice at a sacrifice; cf. 22.1c above. Construe *sómam* with *píbadhyai*; *prá asthāt* (intrans. as at 68.2 above) goes with the datives as *prá te adhvaryúr asthāt* at 6.41.2c. *pra-sthā* 'to be actively working'; cf. 1.15.9; 10.14.14. *śácībhiḥ* : The word is invariably used with reference to a deity. So construe *śácībhiḥ* with *vām* 'owing to your great powers'.

(3) *iṣṭáye* (*iṣṭí* from *iṣ* to urge) 'for giving direction'; see on 93.8 below, and 1.129.4*a*; 9.97.42*a* and 10.70.11*a*. *subhójasam rayím* : cf. *śrútyam rayím* at 5.9 and *purubhójaḥ rátnam* at 75.8 above; *gávyam áśvyam rā́dhaḥ* : cf. 77.5*d* above and 5.52.17*de*.

(4) *vāyáve indramā́danāsaḥ* : This amounts to *vāyáve índrāya ca mā́danāsaḥ* : cf. *índrāya mā́danam* at 31.1*a* above. Usually *mā́dana* is used of Soma (also in words like *dava-mā́dana* and *nṛ-mā́dana*), here it is used of the sacrificers, *ándhasā* or *sómena* being understood; cf. *tvā ándhasā madāmaḥ* at 9.107.2. *ā́deva* 'surrounded by gods'; similarly formed words are *ā́pathi* (5.52.10) and *ā́bhaga* (8.53.6). *nitóśana* from *ní tuś* 'to cut out' hence 'do destroy or to distribute'; cf. *ví day*; and 8.15.11*b* for the first and 4.38.1*b*; 8.25.23*b*, 9.63.23*a* for the second meaning. Here the word may mean either 'munificent' or 'slaughterers'; *aryáḥ* is either nom. pl. going with *yé* or gen. s. going with *nitóśanāsaḥ*.

(5) *śatínībhiḥ niyúdbhiḥ* : cf. 91.6 above and 1.135.3*ab*.

93

(1) May you now gladly accept today this pure hymn which has freshly arisen, O Indra and Agni, O killers of enemies. I call upon you both indeed, who are easy to call; such as you are, you are the the best givers of a gift to the desiring (*priest*), *without delay*.

(2) For such as you are, O mighty gods, you have become winners (of gifts for our sake), prospering together (and) growing great with your strength. Being the rulers of ample wealth and pasture, *do bestow on us a boisterous and lasting gift*.

(3) When the mighty priests, seeking your providential care with their hymns, go to the sacrificial assembly, like racers who reach the boundary line, those brave patrons (of theirs) keep on repeatedly calling upon Indra and Agni.

93

(1) *návajātam stómam* is meant for *návajāta Agni*; cf. 3.3 above; also 15.4 and 61.6 above. *uśaté* : i. e. *víprāya* (v. 3); cf. *uśaté vayodhā'ḥ* at 4.17.17d; also 10.30.2b. *dhéṣṭhā* is superlative from *dhā*.

(2) *sānasi'* from *san* : cf. *avitā'ram sānasím (índram)* at 8.21.2 and *sómaḥ bhárāya sānasíḥ* at 9.106.2. *śavasānā* is vocative. Mark the Anuprāsa in *ab*. *ghṛ'ṣvi vā'ja* is mentioned also at 4.32.6c; *it is a* gift which constantly asserts itself and multiplies. The Maruts are called *ghṛ'ṣvi-rādhasaḥ* at 59.5 above. *ghṛ'ṣvi*, from *ghṛṣ = hṛṣ*, means 'boisterous, assertive'.

(3) The stanza shows the importance of the services of the priests (*abc*) owing to which the patrons reach their goal (v. 5d). *kā'ṣṭhā* is the same as *kā'rsma*, the boundary of the race course. For the simile in c cf. 1.63.5c; 6.46.1d; 9.21.7b and also 1.116.17b. *jóhuvato (bhavanti) náraḥ* : cf. *jóhuvati manīṣā'* at 24.2 and *jóhuvānān nṛ'n* at 28.3 above.

(4) The priest, seeking your providential care by his hymns, begs for famous and preferential riches. Lead us to prosperity, with fresh gifts, O Indra and Agni, O killers of foes and possessors of the great Bolt.

(5) When the two great (armies), brightly shining with their (armoured) bodies, vying with each other and clashing against each other, struggle hard together in the encounter where only the brave win, do you two surely kill the godless (enemy) at the sacrifice, through the god-befriended (priests) and through the person who presses the Soma.

(6) Come to this our Soma-pressing for the sake of (showing your) graciousness, O Indra and Agni. Never, indeed, have you looked down upon us. May I turn you (towards us) with your abundant rewards (for us).

(7) Such as you are, O Agni, plead for us before Mitra, Varuṇa and Indra, being enkindled with this prayer : 'Forgive us well

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(4) *pūrvabhā'jam rayím* : 'that wealth which enjoys the foremost (favour, or attention of the gods)', *pū'rva* stands for *pū'rvam ávās* (2.4.8a) or *pūrvácitti* (8.6.9; 8.12.33). Cf. also *pūrvabhā'jah kavā́yaḥ* at 5.77.1. *naḥ prá tiratam* : cf. 57.5; 67.9 and 84.3 above.

(5) *vidáthe hatam* : 'kill at the sacrificial assembly', i.e. befriend us at the sacrifice so as to kill etc.; the result at the battle (*śū'rasāti*) is only a reflection of what goes on at the sacrifice (*vidátha*). cf. *vidátham gúḥ* in v. 3. *devayú* and *somasút jána* (cf. 1.113.18cd) correspond to *víprāḥ* and *nárah* in v. 3. See also 4.24.3–7.

(6) *parimamnā'the* : see above 59.3b. *d* : *śáśvadbhiḥ vā'jaiḥ* : The gifts which the gods are expected to bring with them are meant here by *vā'ja*; cf. v. 1d, 2d, 8b, so that *vā'jaiḥ* is Sahārthe Tṛtīyā, like *ávasā* in *ávasā vavṛtyām* at 1.152.7b. On the other hand at 1.3c above the *śaśvanto vā'jāḥ* are the sacrificial gifts which the worshipper brings to the deity.

(7) *ab* : cf. 6.2.11ab. 8.75.2ab. *cd* contains the actual request which is sought to be conveyed to the gods (individually, as the sing. *mṛḷa* shows) by Agni. *yát sīm–tát* : cf. 1.179.5c; 5.85.7d for a similar request to Soma and Varuṇa. *śiśrathantu* : The offence

any offence which we have committed'; may Aryaman (and) Aditi loosen it (from us)'.

(8) Strengthening these your directions, O Agni (and Indra), may we enjoy rewards in your company. May not Indra, Viṣṇu and Maruts neglect us. Do you of protect us, O gods, with your blessings for ever.

94

(1) This early praise of my hymn to you has arisen (from me), as rain from the cloud, O Indra and Agni.

(2) Listen to the call of the singer; appreciate our songs, O Indra and Agni. Fatten our prayers (with your gifts), being (their) masters.

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is imagined as something which closely clings to the offender like a leech; cf. 1.24.14d and 4.12.4d. Gods can favour men only when they are free from this guilt and for that, the favour of the Ādityas is often solicited; see on 28.4 above. Cf. 4.3.5 (also 4.12.4) where the poet expresses similar concern as to how Agni may represent his faults to the Ādityas, since much depends upon the attitude and representation of the advocate! See also 60.1 above. *ā'gas* and *mṛḷa* going together show that the Ādityas and not Agni is meant in c.

(8) *iṣṭi'ḥ āśusānā'saḥ*: *iṣṭiḥ* (from is to urge) are 'directions' of Agni; see on 92.3 above. They are coupled with *praśiṣaḥ* at 1.145.1c (in Agni). 'To strengthen the direction' is to obey or follow it; cf. *ṛtám āśusānā'ḥ* at 4.1.13b; 4.2.16b. *yuvóḥ sacā* 'in your company, under your guidance'; cf. *tvé sácā* at 1.21c above and *táva práṇītī aśyāma vā'jān* at 4.4.14b. *pári khyan*: cf. *parimamnā'the* in v. 6; also see 36.7c above.

94

(1) For the simile cf. 10.75.3cd.

(2) *pipyatam dhiyaḥ*: the *dhī'* is conceived as a cow who is to be filled with milk in the form of gifts. At 8.6.43ab a *dhī'* is said to be 'swelling' with ghee and honey, which in Ṛgveda stand for nourishing and rich food respectively.

(3) Do not expose us, O Indra and Agni, O heroes, to misfortune, nor to condemnation, nor to censure.

(4) We send our mighty prayer and well composed hymn, our milch-cows together with the pious thought, to Inda and Agni, seeking their *favour*.

(5) *For, many bards thus inspiringly invoke those two gods for a* favour and for the acquisition of rewards.

(6) Seeking to praise you, we call upon you such as you are, with our hymns, bringing you sacrificial offerings and desiring to win at a contest for holy food.

(7) Do come to us with your favour, O Indra and Agni; may not a person of wicked speech rule over us, O over-powerers of men.

(8) May not the fraud of any miserly mortal reach us; grant us *your protection*, O *Indra and Agni*.

(9) *May we win that wealth consisting of cows, gold and horses*, for which we ask you, O Indra and Agni.

(10) When after Soma is pressed, worshipful men have called upon Indra and Agni, the lords of the teams;

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(4) *dhénāḥ* 'the cows' are secondarily the milk and ghee offerings of the poet; cf. 10.104.3cd. At 24.2c above too a *dhénā* is associated with the poet's *suvṛktí*.

(5) *sabā'dhaḥ* : See on 8.1 above.

(6) *práyas* is here the sacrificial offering (as at 73.2 above) and *médha* is the food which is sought to be possessed by sacrificers mainly for sacrificial purposes.

(7) c : The request is repeated even at 1.23.9c; 10.25.7d; and at 2.23.10cd a *duśśaṁsa* is contrasted with the poets who are *suśáṁsāḥ*; also see 16.6d above.

(8) *dhūrtíḥ* from *dhvṛ* to harm; *dhrútiḥ* (86.6 above) too is from the same root, like *dhvarás* at 2.23.5c.

(11) Who, the best killers of the foes, rejoice in the hymns, the prayer and the resounding praises of their worshipper;

(12) Do you two surely kill with your weapon, (O Indra and Agni), that mortal, who is wicked of speech, who is possessed of wicked knowledge, who is associated with the devil, who is given to enjoyment and who is (merely) a keeper of hoards.

95

(1) This Sarasvatī, a stronghold, an iron fort, has flowed forth with her nourishing stream. The river rushes forward, like two chariot-horses, surpassing all the streams by her greatness.

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(11) *āvívāsataḥ* : The root is always used of a worshipper and so here gen. sing. of the present participle is to be understood, rather than a verbal form with a passive sense (with Sāyaṇa).

(12) ab : *dúrvidvāṁsam* : The adjective suggests an Aryan rival disowning Vedic gods; cf. 5.12.4–5; and 104.13–14 below. c : *ābhogám* is an agent noun from ā *bhuj* 'to enjoy thoroughly'. *udadhí* similarly means 'storer of water', secondarily 'a keeper of hoards'; both the words suggest a miser who does not worship the gods nor give donations to priests. Cf. the *śiśnádeva* at 21.5 and the Paṇis at 6.3 above; also see on 95.3 below.

95

(1) *á'yasī pú'ḥ* : Agni at 15.14 above (also cf. 10.87.22a) is similarly called 'an iron fort'; Āpaḥ are compared with *púraḥ* at 5.41.12c, and Indra at 8.69.8d. The adjective *á'yasī* is intended to suggest extraordinary firmness and strength. *rathyā'-iva* : 'Like two chariot-horses', the pair being conceived as a unit for comparison, in respect of speed. Cf. 39.1c above and 3.33.2; 3.36.6. Geldner takes *rathyā'* as instru. sing. of *rathyā* 'a high road'. But the word does not occur in the Ṛgveda; and the accent should have been *rathyā'*. d : cf. 6.61.13.

(2) The pure Sarasvatī alone among the rivers is known as one going from the mountains right upto the sea. Knowing the wealth of the vast world, she has milked out ghee and milk to man.

(3) That strong young bull, friendly to man, has thrived among the holy damsels, (i.e. the rivers); he gives a powerful horse to the rich patrons. May he, i.e. the horse, refresh his body, i.e. himself, for success.

(4) And may that blessed Sarasvatī listen to us at this sacrifice, accepting us (as her wards) when approached by our respectful priests sitting with bent knees (i.e. crossed legs); she is superior to friends even on account of her riches which always accompanies her.

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(2) *ā samudrā't* : *ā* preceding an ablative means 'upto, towards, around'; cf. 3.53.20*cd* in particular. Generally it means 'from' when it follows an ablative; but sometimes, even with a following ablative it has the sense of 'towards, upto'; see on v. 5 below. *samudrá* here is obviously the ocean and this ought to leave no doubt that the ocean was known in the Vedic days. *ghṛtám páyaḥ* : These words, especially the former, are often used secondarily to convey the sense of nourishing foods and drinks. *nā'huṣa* from *náhus* (*nah* to bind) which signifies a man in general; cf. *mā'nuṣa* from *manus*. Even *pū'rú* is often used in this sense; see on 4.3 above.

(3) *sá náryaḥ* refers to Sarasvān; cf. 96.4, 6. *c* : *vājínam* : 'a horse'; this may be a reference to the famous Saindhava horse. *d* : The use of the Ātmane Pada of the root together with the word *tanvàm* suggests that *vājī'* rather than Sarasvān, is intended as the subject; cf. *máryo ná tanvàm mṛjānáḥ* at 9.96.20.

(4) *juṣāṇā'* : Cf. *práti juṣasva* at 54.2 above. *mitájñubhiḥ* : See on the word at 2.4 above. *namasyaìḥ* really stands for *namasyúbhiḥ*; yet here and at 6.68.3*a* (*namasyè̀bhiḥ śūṣáiḥ*) *namasyà* is used in the sense of 'reverent, respectful'; elsewhere it means 'deserving a *námas*, a prayer'. Supply *asmā'bhiḥ* in c. *rāyā' yujā'* : See 43.5c above. *sákhibhyaḥ úttarā* : The Sakhis (the fem. *sakhī* is unknown to Rv.) are of course the other rivers; see 6.61.9*b*, 13*ab*.

(5) We are offering these (oblations) with prayers so as to reach you (i.e. Sarasvatī and her friends); accept our hymn, O Sarasvatī. Holding ourselves under your dearest protection, may we approach you like a sheltering tree.

(6) This Vasiṣṭha has opened up the doors of the sacrifice for you, O lovely Sarasvatī. Grow prosperous, O beautiful one; bestow gifts on your singer. Do you protect us (O gods), with your blessings for ever.

96

(1) I sing indeed a mighty hymn; she is the mighty one among the rivers. Honour Sarasvatī alone with good praises (and) the heaven and the earth with a hymn, O Vasiṣṭha.

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(5) *a* is an independent clause; supply *havī́ṁṣi* (cf. 8.27.22c), or better *mánma* (cf. 2.41.18), after *imā́*. It is also possible to take *a* and *cd* together, construing *b* as parenthetical; *júhvānāḥ* i. e. *vayám*. *yuṣmád ā́*: Irregular for *ā́ yuṣmā́n* (i.e. Sarasvatī and her friends); see on v. 2; here and at 1.92.16*a*; 5.56.3*b* where we get the words *asmád ā́* in the sense of 'towards us', the preposition seems to have the sense 'around, about, before, near etc.'. Sāyaṇa supplies *dadīmahi* after *ā́* and understands *dhánāni* as its object. *yuṣmád* (plural) suggests the inclusion of Sarasvān and other sisterly rivers mentioned in vv. 3 and 4. *d*: cf. 6.57.5*b*; *śaraṇá* as an adjective also occurs at 6.47.8*cd* (of *bāhū́*) and 10.18.12 (or *gṛhā́saḥ*).

(6) *dvā́rau ṛtásya*: 'The doors of the sacrificial chamber', *ṛta* standing for a sacrifice as elsewhere. *várdha*: The word is obviously used in place of *várdhasva*, i.e. as an intransitive root as at 60.5*c* above. On the other hand the root is used with a transitive sense in the Ātmane Pada at 7.5*c* above.

96

(1) *a*: *gāyiṣe* is 1st s. of *gā* 'to sing' (present); see on 34.16 above. *b* is a separate sentence, with *sarasvatī* supplied. Being an adjective in *ya*, the word *asuryà* has to be pronounced as a word of four Akṣaras; similarly the genitive *nām* must yield two Akṣaras to make up the eight that are required for the Pāda (Bṛhatī: 8.8.12.8). *c*: *mahaya*: See 23.1*b* above. *d*: *ródasī*: Subsidiary mention of a deity by the side of the chief one in a hymn is not unusual in the Ṛgveda.

(2) Since the Pūrus dwell by the side of both your gladdening draughts (i. e. on both your banks), owing to your greatness, O fair one, be our favourer, such as you are, having the Maruts as your friends. Inspire the bounty of our patrons.

(3) *May the auspicious Sarasvatī send us bliss alone.* Possessed of ample food-stores, she distinguishes herself as a liberal patroness, when she is praised like, i. e. in the manner of, the Jamadagnis and honoured like the Vasiṣṭhas.

(4) Bringing liberal gifts (to him), we call upon Sarasvat longing

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(2) *ándhasī* : The two gladdening drinks are probably the waters at the two banks of the river, so described in a metaphorical flourish, as they furnish *ghṛtám* and *páyaḥ* to men (95.2 above and 6.61.14); cf. vv. 5–6. The two banks being farther away from each other are separately mentioned as giving drinking water to men dwelling on them; for such a separate mention, cf. *ví ṣyasva śípre ví sṛjasva dhéne* at 1.101.10*b* where 'two streams' of Soma are mentioned in view of the two *śíprā* of Indra. Thus, *ándhasī* secondarily means 'the banks' where the drinking water is obtained; that the word does not here mean 'a gladdening drink like Soma or Surā', but indicates a 'place of habitation' is also suggested by the preposition *adhi* in *adhikṣiyánti*. *pūrávaḥ* : *pūru* is a 'man in general' as at 4.3 above.

(3) *ákavārī* (*ákava-arī* – Pada Pāṭha) : *kava-arí* in the sense of 'a bad donor' occurs at 10.107.3*b*; *kava* (from *ku* 'to talk') seems to mean 'a talkative fellow', as against *kaví* 'a wise man'; cf. *kavatnú* at 32.9 above. In this sense of the word *kava* the Maruts are called *ákava* at 5.58.5 and Indra an *ákava-ari* at 3.47.5. We might compare *ābhogá* and *ūdadhí* above (94.12) as also *tanū́'śubhra, tatanúṣṭi kavā-sakháḥ* (i. e. bad friend who adorns himself and is a squanderer), whom Indra banishes, at 5.34.3. As regards the feminine form *akavārī*, it looks like an improvised fem. of *akavāri*. As a matter of fact no separate form was needed; but if one had to be employed, it should be *akūvarī* (through the medium of *kūvan* from *ku*), like *sūvarī* in *bahusū'varī* at 2.32.7. *cetati* : cf. *acetat* at 95.2*a* above. *vājínīvatī* : For the formation of the word see on *yātumā́'vān* at 1.5 above.

(4) *sudā́'navaḥ* : The word *sudā́'nu* 'possessed of liberal gifts' is generally used of a deity; but sometimes as here and at 1.47.8*c*;

for wives, as we are unmarried, and desiring for sons.

(5) Be our defender, O Sarasvat, with those waves of yours which are full of honey and shower ghee.

(6) May we enjoy the breast swelling (with milk), of Sarasvat who is all-beautiful; may we enjoy offspring and food.

97

(1) At the sacrifice, which is the seat of the heroes of the heaven and of the earth, where god-devoted men rejoice and where I press the libations (of Soma) for Indra, may he (i. e. Indra) go to his foremost vigour (i. e. Soma) and also (friendship), for the sake of wild delight.

1.92.3c and 8.103.7 it is used also of a worshipper, in the sense of 'one who is possessed of ample sacrificial gifts for the gods'. *ágravaḥ* : *ágru* (fem. *ágrū*), from *gṛ*, 'not promised, unmarried'; *ágru* and *jánivān* are similarly contrasted at 5.44.7*a*.

(5) *ūrmáyaḥ* : cf. 47.1 above and *ghṛtaprúṣaḥ ūrmáyaḥ* at 6.44.20. The pure sweet waters of the rivers which are used for preparing Soma are meant; cf. also 10.30.8*ab*. *mádhu* and *ghṛtá* in the Ṛgveda usually stand for tasty and nourishing foods respectively.

(6) Sarasvān is conceived as a nursing father (cf. 3 38.5*ab*) and so having a *stána* which yields offspring and food as its milk. A similar *stána* of Sarasvatī is mentioned at 1.164.49. c : cf. 9 8.9c.

97

(1) *sunvé* : It is either 1st s. (Atm.) or irr. for *sunvire*; cf. 29.1 and 32.4 above. *d* : Indra mentioned in c is the subject of *gámat* in *d*. *prathamám váyaḥ* is 'youthful vigour' as at 1.83.4*a*, which Indra acquires as a result of the Savanas and the hymns; cf. 8.62.1*cd*; and 10.120 5*d*. *ca* either indicates the immediateness of the result (i. e. *váyaḥ*), like the Samuccaya Alaṁkāra, which follows the Savanas, (*sávanāni sunvé váyaḥ gamat ca*) or, it suggests the addition of *sakhyā'*, which is found in the similar passage 1.178.2*d* : 'He acquires foremost vigour and (friendships of the worshipper), for the sake of wild joy'.

(2) We choose the god-given favours; Bṛhaspati bestows (them) on us, O friends, so that we may be faultless before the liberal god, who is a giver to us even from afar, like a father.

(3) I praise that same great and kind Brahmaṇaspati with adoration and oblations. May the celestial praise mightily cling to Indra, who is the king of the god-begotten hymn.

(4) May that dearest Bṛhaspati who is possessed of all choice gifts, occupy our seat. There is (in us) a desire for wealth with good physical strength; may he grant it. May he carry us uninjured beyond the pursuing dangers.

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(2) *ā' mahe* is either pr. 3 s. of *mah*, or *mahe* stands for *mamahe* (pf.). *mīḍhvā'n* in c and *yáḥ* in *d* both refer to Bṛhaspati. *ánāga* is optionally used for *ánāgas*, as if the word were *ā'ga* 'guilt', here and in some other places like 87.7b above; also cf. *ánāgān naḥ* at 3.54.19b; 4.12.4c; 10.12.8c. There are many other words which are similarly treated optionally as either ending in a vowel or in a consonant. See the following pairs :—*arcí-arcís; ápna-ápnas; árṇa-árṇas; cákṣu-cákṣus; dáṁsa-dáṁsas; jóṣa-jóṣas; péśa-péśas; médha-médhas; barhí-barhís; svaná-svanás* : One of these is often found used in a compound for metrical consideration.

(3) c : *daívyaḥ ślókaḥ* : This is either a hymn 'made by the god' i. e. Bṛhaspati, the same as *devá* (i. e. Bṛhaspati)-*kṛta bráhma* in *d* (Indra being the *rā'jā*,) for which we may compare 1.190.4*a*, where Bṛhaspati's *ślóka* is said to be moving over the heaven and the earth; or it is 'a praise caused i. e. inspired by the gods', *devákṛtam bráhma* in d being similar to *devā́ttam bráhma* at 1.37.4 and 8.32.27, ('a hymn given, i. e. inspired by the gods'). *yáḥ rā'jā* in *d* very likely refers to Indra in c (Indra is mentioned at the very start in v. 1); at 3.51.4d he is said to be the ruler of prayer from ancient days. The words may also be taken with Bṛhaspati by understanding *tasya* in c, going with *Brahmaṇaspati in b and with yáḥ in d;* cf. 2.23.1-2.

(4) *kā'mo rāyáḥ* : cf. 20.9c above. *d* : *saścátaḥ* is accu. pl. '*pursuing dangers'; cf. 1.42.7a; 3.9.4b. sac* in the sense of '*pursue*' is also seen at 61.5c above and in *asaścátā* 'having no pursuers, incomparable' at 67.9 above.

(5) These our immortal ancestors have bestowed on us that hymn which is so dear to the immortal (gods). Let us invoke the unopposed Bṛhaspati, the holy one of our homes, the god of clear voice.

(6) The ruddy and powerful horses who draw in a team and who put on a ruddy appearance like a cloud, carry that Bṛhaspati, whose strength (i. e. source of it) too is the home which emits the black (smoke).

(7) He indeed is pure and possessed of a hundred wings; he is radiant and an active winner of sun-light, being armed with a golden

(5) The 'ancient immortals' are the Aṅgirases (cf. 76.4 above) and the poet here claims that they have inspired his poetic genius; for a similar claim cf. 8.6.11b, where, however, the Kaṇva poet modestly says that he has decorated his poem with the help of the ancient compositions. *yajatám pastyā̀nām* : This is said also of Tvaṣṭṛ at 6.49.9; *pastyà* is a house.

axe. That high-souled Bṛhaspati who is easy of approach, is the best winner of nourishments to his friends on many occasions.

(8) The two worlds, the divine procreators of this god, have glorified Bṛhaspati owing to his greatness. Render pious service to him who deserves it, O friends. May he make it easy to cross and easy to enter everywhere for our hymn.

(9) This good praise is for you two, O Brahmaṇaspati (and Indra); this hymn is composed for Indra, the wielder of the bolt. Favour our pious thoughts (and) awaken the feelings of bounty (in our patrons). Destroy the enmities of a foe and of the attackers.

(10) You and Indra rule over riches, both celestial and earthly, O Bṛhaspati. Bestow riches on your singer, even on a mean one. Do you protect us (O gods), with your blessings for ever.

98

(1) Offer to the mighty lord of the people, O Adhvaryus, the ruddy milked-out stalk of Soma. Being a better discoverer of the

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sákhibhyaḥ : i. e. both human and celestial. *ā́sutim* : (from *ā* and *su*) literally means 'strong pressed juice', but here used in a secondary sense of 'strength-giving nourishment' as at 1.104.7*d*; also cf. 2.1.14c and Av. 3.7.6*a*. *kā́riṣṭhaḥ* is a direct superlative from the root *kṛ*.

(8) *dakṣā'yyāya dakṣata* : cf. 1.2c and 32.9*a* above. *d* : *kárat sutárā sugādhā'* : cf. 18.5*a* above; here the adjectives are used as nouns, like *supáthā sugā'ni* at 6.64.1 and 9.97.16, in the secondary sense of 'all-round freedom and ease'; also see on 62.6c above.

(9) *vām* : Indra and Brahmanaspati are meant; see v. 10. *suvṛktiḥ-bráhma* : cf. 31.11; 70.7bc above. *jajastám* : pf. ipv. 2nd dual of *jas* 'to perish, or destroy'.

(10) *kiráye cit* : for *kīrí* cf. 21.8 above and 100.4 below; also 6.23.3*d*.

98

(1) *a* : *aruṇám* : Both the plant and the juice (cf. 10.94.3*c* and 9.45.3) are called *aruṇá*. *dugdhám aṁśúm* : Cf. *dugdhā́ḥ aṁśúḥ* at 3.36.6. It is the same as *aṁśóḥ pīyū'ṣam* at 2.13.1 or *aṁśóḥ páyaḥ*

drinking place than a wild bull, Indra always goes forth seeking one who has pressed out Soma for him.

(2) You surely long for a draught of that Soma, day by day, which you have enjoyed as your lovely food in ancient days. And joyfully accepting them with your mind as also by your heart, drink the Somas that have started out for you, O Indra, eagerly longing for them.

(3) As soon as you were born, you drank the Soma for the sake of overpowering strength; your mother proclaimed your greatness (at that time). You have completely filled the vast mid-region, O Indra. Through a fight you gave freedom to the gods.

(4) When you urge the foes, who regard themselves as great, to a fight, may we overpower them though they struggle hard with their (powerful) arms; or when by the side of our warriors you may fight the opposing armies (of the enemy), may we win our battle and good fame through you, O Indra.

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at 9.107.12, i. e. the extracted juice of the Soma creeper. *gaurá* is a wild bull, who is described as running down to the plains in the summer to quench his thirst and is supposed to know instinctively the places where a little water could be found; cf. on 69.6*a* above and also 8.4.3*ab*. *avapā'nam* is a 'drinking place'; cf. 8.4.10*a*. *d* : Cf. 5.30.1 and 8.91.2.

(2) *c* : *hṛdā' mánasā juṣāṇáḥ* : Depth of pleasure and appreciation is conveyed by the expression. 'Liking it with his heart and appreciating it with his mind, his thinking power', is what is meant. In Ṛgveda a clear distinction made between the heart which feels and the mind which thinks, is often found.

(3) *a* : cf. 3.48.2. *b* : cf. 8.45 5. *c* : Supply *mahinā'* (from *mahimā'nam* in b); cf. 2?.4*ab* above.

(4) *a* : cf. 1.178.5*ab*; 5.32.3*cd*. *c* : *vṛ'taḥ* (accus. pl. of *vṛ't* 'army') *abhiyúdhyāḥ* : For *vṛ'taḥ* 'armies' cf. 1.174.3*a*; 5.37.5*b* and 8.45.3*ab*. Sāyaṇa takes it as the pp. of *vṛ*, which, however, is accented on the last syllable; see 33.5b above for it. *ājim jayema* : cf. 4.20.3*d*. *sauśravasá* is 'excellent praise'; cf. 6.13.5*ab*. *nṛ'bhiḥ* may even refer to the Maruts; cf. 19.4 above.

(5) May I proclaim the early deeds of Indra, as also the new ones which the Maghavan performed. As soon as he overpowered the godless wiles, so soon did the Soma become his exclusive share.

(6) The entire mass of cattle, here and all around, which you observe through the eye of the sun, belongs to you alone. You are the sole lord of the cows, O Indra; may we enjoy the wealth offered by you.

(7) = 97.10.

99

(1) O (god) growing beyond measure in your body, (they) do not come up to your greatness. We know the two regions of the earth which are yours; (but), O god Viṣṇu, you (alone) know about the highest one.

(2) None born in the past nor at the present has visualised the farthest end of your greatness, O god Viṣṇu; you propped up the high and the vast firmament and supported the eastern summit of the earth.

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(5) c : cf. 1.10 above. d : cf. 4.25.6b; 4.35.7b.

(6) *paśavyàm* : cf. *vasavyàm* at 56.21 above. *práyatasya vásvaḥ* : cf. 5.42.3cd.

99

(1) *a* : cf. 1.155.6*cd* and 100.6d below. *b* : cf. 22.8*ab* above and 8.3.13*cd*. *c* : *rájasī pṛthivyā́ḥ* : The rising and the setting horizons of the earth are meant; or the Pṛthivī and the Antarikṣa, corresponding to the two steps of Viṣṇu. *paramásya* i. e. *rájasaḥ*, which is the same as the *paramám padám* mentioned at 1.154.5-6; 1.155.5.

(2) *mahimnáḥ pā́ram ántam* : see on 21.6*d* above and 10.54.3*ab*. c : cf. 86.1c above. *d* : *prā́cīm kakúbham* : Because he rises in the east. *kakúbh* lit. means 'the summit' as of a mountain (cf. *kakúbhaḥ párvatānām* 4.19.4) and secondarily '*the direction*'. At 8.41.4*a* Varuṇa is said to have supported all the Kakubhs on the earth, while at 1.35.8 Agni is said to be watching the eight Kakubhs of the earth.

(3) 'Rich in food and cows as also in good pasture do you become to man (O Heaven and Earth) through your liberality'; (so saying) did you separately support these two worlds, O Viṣṇu; you have supported the earth by means of pegs all around.

(4) You two have given ample scope to sacrifice, while you produced the sun, the dawn and the fire. You have smashed the wiles of even the Dāsa Vṛṣaśipra in the battles, O heroes.

(5) You have battered all the nine and ninety strong fortresses of Śambara, O Indra and Viṣṇu. You killed a hundred and a thousand warriors together of the demon Varcin, without opposition.

(6) This mighty hymn (stands) glorifying you two, the great wide striding and mighty gods. I have offered a hymn to you two at the sacrifices, O Viṣṇu; do you both fatten the food-stores, O Indra, among our people.

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(3) *daśasyā́* (instru. s. of the noun from the denom. *daśasy*) 'with a desire to favour'; cf. 100.4b below. *ab* seems to contain Viṣṇu's command to the Rodasī. *mayū́khaiḥ* : *mayū́kha* in Ṛv. means 'a wooden peg or nail' for supporting a frame etc., as at 10.130.2c; according to Sāyana it here means the mountains with which the earth is supposed to be balanced. Mark how d contains 12 Akṣaras; the two letters *thi* and *vi* were probably intended to be pronounced quickly so as to take the time of one Akṣara (i. e. *thvi*).

(4) The statement in b gives a reason for what is said in *a*, the same being said about Agnī-Ṣomā at 1.93.6d. Vṛṣa-śipra is not mentioned anywhere else in the Ṛgveda, though Manu is said to have conquered one *viśi-śipra* at 5.45.6c. *pṛtanā́-ajya* 'urging of armies; a battle'. *pṛtanā́* 'army'; *ā́jya* from *aj* 'to urge'.

(5) *apratí* is adverb as at 23.3 and 83.4*a* above; but at 85.3 it is used as an adjective of *vṛtrā́ṇi*. *ásura* (from *as* to overthrow) is generally applied to gods like Agni, Indra and Varuṇa, but sometimes also to demons like Pipru and others as here; cf. 10.138.3. Similarly Agni, Sūrya and Indra are called *asurahán*; see on 13.1 above. Śambara and Varcin were great allies; Śambara was a lord in the mountains, while Varcin had countless followers and fought on the plains; cf. 2.14.6; 6.47.21.

(6) *vṛjána* is a circle of followers; cf. 61.4*d* above and 6.68.3*d*; 10.28.2c,

(7) I offer you Vaṣaṭ, O Viṣṇu, from my mouth; accept that offering of mine, O Śipiviṣṭa. May these hymns and good words of praise glorify you. Do you protect us (O gods), with your blessing for ever.

100

(1) That mortal who desires to win, now really gives when he may offer to Viṣṇu who strides widely, may worship him with a concentrated mind and may faithfully serve so manly a god.

(2) May you grant us a favour which belongs to all men, O Viṣṇu, and your unfailing attention, O god who come to us of your own free will, so that you may confer on us abundant welfare and riches consisting in horses and many lovely gifts.

(3) This god by his greatness has thrice crossed this earth, which

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(7) *váṣaṭ kṛṇomi* : cf. *váṣaṭ-kṛtim* at 14.3 and 15.6 above as also 10.115.9*de*. *āsáḥ ā' kṛṇomi* : cf. *āsā' vácāṁsi takṣam* at 6.32.1*d*; also 1.61.3*b*. *suṣṭutáyaḥ* and *gíraḥ* as at 10.91.12*ab*.

100

(1) *ab* : This means that the gifts of that man alone who gives to Viṣṇu are effective; he alone can be said to be 'a giver'. *dayate* corresponds to *dā'śat*, *yájāte* and *āvívāsāt*, so that *dayate* has the same sense as it has at 16.7*d* above. I compare the very similar passage *sá it sudā'nuḥ – yó vām dā'śati tmánā* at 6.68.5*ab* 'he indeed is very liberal, who of his own accord gives offerings to you'; also cf. 4.4.7*abc*. *c* : *satrā'cā mánasā* 'with a concentrated mind'; cf. 8.2.37*ab*; 9.77.4*b*.

(2) *eva-yāvan* 'moving at will'; at 1.156.1 Viṣṇu is also called *eva-yā'ḥ* which means the same. Elsewhere the epithet is used of the Maruts (2.34.11; 10.92.9). *sumatí* and *matí* are both of the deity; for the first cf. 57.4; 59.4 and 70.5 above, for the second cf. 8.6.31; 8.9.16. *viśvájanyām* : cf. 10.4*c* and 76.1*a* above; also 3.57.6*d*.

(3) *eṣáḥ* : This is either a pronoun or an adjective of Viṣṇu as at 2.34.11*b*. *śatárcas* 'which offers, i.e. where men offer, a hundred

offers him a hundred praises. May Viṣṇu be pre-eminent (and) stronger than the strong one; for, fiery indeed is the name of this steadfast god.

(4) This Viṣṇu has crossed this earth seeking to favour a man, i. e. in order that he may get a (fertile) field. His poor worshippers become firmly established (as landlords). The giver of noble birth has created a wide habitation (for man).

(5) Knowing the customary rites, I loudly praise that name of you, the noble one today, O Śipiviṣṭa. A weakling as I am, I praise you such as you are, the strong one, ruling at the far-off place of this region.

(6) What then! Has your (name i. e. Śipiviṣṭa) become fit to be denounced, O Viṣṇu, when you proclaim 'I am a Śipiviṣṭa'? Do not conceal this your form from us, since (we know) you have possessed another (formidable) form in a battle!

(7) = 99.7.

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praises; cf. 6.34.3c. *tveṣám nā'ma* is also of Rudra at 2.33.8d. *tavásas távīyān* is said even of Indra at 6.20.3.

(4) c: cf. 88.7a above. *kirā́yaḥ jánāsaḥ* : cf. 21.8 and 97.10 above. *sujánimā* 'giver of noble or good birth'; see also 36.9 above, where Viṣṇu is called *niṣiktapā'*.

(5) *tát nā'ma* i. e. *śipiviṣṭá*. The name signifies 'weakness or dullness'; but the poet, being *vayúnāni vidvā'n*, knows that it only indirectly proclaims the glory of the god who has a mighty spirit, encased in a rather frail or ugly frame; we might compare a similar thought in connection with Pūṣan at 6.56.1–2. *parāké* : cf. *parākā't* at 75.4 above.

(6) *te* i. e. the *nā'ma* viz. *śipiviṣṭá*. *paricákṣyam* : cf. *paricákṣyāṇi vácāṁsi* at 6.52.14c. *prá ·vavakṣé* from *vac*. (pf. 2 s. Atm.); cf. *prá vavāca* at 1.67.8. c: Do not conceal that body, i. e. do not be ashamed of it, since we know what it really contains. *etád várpaḥ* : The body which gave the name *śipiviṣṭá* to Viṣṇu is meant; the reference seems to be to some mythical story, which later developed into the legend of the Dwarf incarnation of Viṣṇu. According to this Viṣṇu assumed a dirty-looking insignificant form with which he approached the demons, but appeared in his very terrible form in the actual battle, thus keeping the enemy off his guard. We may compare the story about Indra's assumption of Kutsa's form in his battle with Śuṣṇa suggested at 4.16.10–11. (*nā'mnaḥ*) *paricakṣaṇam* in *a* corresponds to *várpasaḥ apagūhanam* in c.

101

(1) Loudly utter the three speeches, (O Parjanya), which have the light at their forefront and which have milked out this udder yielding the sweet (drink). He, the mighty bull, producing the young *one, the child i.e. Agni, of the plants, repeatedly thunders* as soon as he is born i.e. becomes manifest.

(2) May he, who is the nourisher of plants, who of waters, (and) who the god, rules over the entire living world, grant us his triple defending protection and his threefold very helpful light.

(3) Some one remains barren; but another one does bear a child. He has adopted a body according to his own choice. The Mother

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101

(1) *prá vada* : cf. *prá vadāti ágre* at 33.14 above. Parjanya is conceived as a prominent priest reciting his divine hymns in three tones, i. e. Udātta, Anudātta and Svarita. *jyótiḥ* is the lightning in the case of Parjanya, while in that of the poet it is the inner light of poetic genius which is mentioned at 6.9.6b. *madhudoghám ū'dhaḥ* is the cloud which yields the sweet drink i. e. water; cf. 1.64.5c; 3.55.13b; 9.107.5*a*. *c* : Construe *óṣadhīnām vatsám gárbham kṛṇván* 'producing the child (and) the germ of the plants'; here probably both the words *vatsám* and *gárbham* refer to Agni as at 1.95.4 and 10.8.2. See also 2.35.9-10 and 3.9.2 for the transformation of the fire of lightning into the earthly fire in the inside of the plants through the medium of rain. *d* : Parjanya is meant by the word *vṛṣabháḥ*; cf. 3.55.17*ab* and 5.83.1*cd*.

(2) *c* : *tridhā'tu śaraṇám śárma* : 'A triply defending protection'. See above 95.5 for *śaraṇá* as an adjective. *tridhā'tu* 'consisting of three elements' i. e. very strong, firm etc; see 1.34.6; 6.46.9. *trivártu jyótiḥ*, namely, the three forms of Agni, viz. fire, lightning and the sun; Parjanya *gives us fire through plants, lightning* through waters (cf. *a*) and also the Sun, as Parjanya is his repository (cf. v. 6b). *svabhiṣṭi jyótiḥ* : cf. *svabhiṣṭíḥ mádaḥ* of Indra at 6.33.1.

(3) *starī'ḥ* : cf. *staryò gā'vaḥ* at 23.4 above. *b* : 3.48.4b where the same is said with réference to Indra. In *cd* Parjanya, as identified

receives the milk of the Father; by that the Father grows, by that the Son.

(4) Three pouring pitchers shower abundance of the sweet (rain) all around, (from him) in whom all the creatures repose as also the three heavens, and (from whom) the waters flow down in three streams.

(5) May this hymn composed for the self-ruling Parjanya be nearer to his heart; may he like it. May rain-showers be the bringers of bliss to us; may the herbs, being protected by the gods, bear abundant fruit.

(6) He is the Bull bestowing his seed on many (cows); in him is centred the very life of the moving and the stationary world. May that Ṛta protect me in order that I may live for a hundred years. Do you protect us (O gods), with your blessings for ever.

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with Dyu, is meant by *pitā'*, the earth by *mātā'* and all creatures by *putrá*; cf. also Av. 12.1.12*cde*. The *páyaḥ* is the rain, another name of *rétas*, for which cf. 5.83.4. Heaven i. e. the gods, and the creatures both thrive owing to rains; cf. B. G. 3.11-15.

(4) *ab* : All worlds depend upon Parjanya. *c* : *tráyaḥ kóśāsaḥ* : The rains pour down as if showered with three jars; Sāyaṇa explains as *paurastyaḥ, pratīcyaḥ udīcyaś ca*. Either three is an Upalakṣana of many or the three are two on either side and one in the middle; or further, three different types of jars pouring waters in three different ways, i. e. in a trickle, in an ordinary stream and in a vigorous downpour are meant. Any way there is a covert reference to the three jars in which three different kinds of Soma are kept and which are mentioned at 8.2.8*a*. *virapśám* 'abundance' from *ví rapś* 'to be profuse'.

(5) *hṛdó ántaram* : See on 22.4, 86.8 and 98.2 above. *devágopāḥ* : See 64.3*d* above and 10.97.1*ab*.

(6) *a* : cf. 102.2 below. *b* : cf. v. 4*a*. *c* : *tád ṛtám* is the Truth described above about Parjanya; cf. 8.97.15*a*. Or *ṛtá* may mean its symbolical representative, the sacrifice. *śatáśāradāya* : cf. 66.16 above and 1.89.9; 2.27.10*cd*; 3.36.10*c*; 10.161.2*cd*. Cf. also *śatám hímāḥ* at 1.64.14; 2.33.2; 6.48.8.

102

(1) Sing to Parjanya, the liberal son of the heaven; may he seek pasture for us;

(2) that Parjanya, who puts the germ in the plants, the cows and the mares, as also in human females.

(3) To him indeed, pour the offering which is sweetest, in his own mouth. May he send us food which is uninterrupted.

103

(1) Lying low for a year, the frogs, the Brahmins observing a vow, have loudly uttered their speech inspired by Parjanya.

102

(1) *yávasam icchatu* i. e. for our cows and horses; cf. 3.2*a*; 18.10*a*; 87.2b above and 4.42.10b.

(2) Cf. 101.1 and 6 above.

(3) *āsyè* i. e. in fire, which is made their mouth by the gods; see on 15.1 above, and also 4.49.1*a*. *saṁyátam* (*saṁyát* fem. from *saṁ* + *yat*) 'uninterrupted, continuous'; cf. *saṁyátam vṛṣṭím* at 9.65.3; *saṁyátaḥ ā'paḥ* at 5.34.9.

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The hymn is supposed to be a satire or a parody against the Viśvāmitras, since the last stanza of our hymn has the appearance of being composed in a mocking imitation of v. 7 in hymn No. 53 of the Viśvāmitra Maṇḍala. This view was held for long by older scholars like M. Müller (History, p. 494), Muir (O.S.T., V. p. 435) and others and even Geldner (Trans. II, p. 271, 272) subscribes to that view to a certain extent. But there do not exist sufficient grounds for such a supposition. According to the Sanskrit tradition recorded in Sāyaṇa's introductory remarks on the hymn, it is a rain-charm. The whole lay-out of the hymn as also its tone are quite in keeping with this tradition and in v. 8 the Maṇḍūkas are actually described as making and reciting their annual *bráhman*, which is associated with rains.

(2) When the waters from the heaven came on him, while he lay at the (bottom of the) lake like a dried skin-bag, the (combined)

The hymn describes the most colourful behaviour of the frogs at the advent of the first showers of rain. As a matter of fact, it is a panegyric of the frogs who are supposed to be the bringers of rains (this is significantly mentioned in v. 1 by the word *parjánya-jinvitām*) and hence invoked as givers of cows and wealth in v. 10. The hymn appears at the end of two others which are similarly addressed to Parjanya. In our hymn Parjanya is actually mentioned in v. 1 and suggested in vv. 2, 4, 7 and 9. Stanza 1 is included in Av. 4.15 which is a Parjanya Sūkta. There appears nothing disparaging either to the frogs or to the sacrificing priests in the whole of the hymn; on the other hand, there are flattering references to both, particularly in vv. 1, 2, 5, 7, 8-10. In vv. 2-6 we have an imagery from the general behaviour of men of different status and age when they joyfully meet on a festive occasion like the performance of a long sacrificial session, greeting one another. Thus we have the father and the son (v. 3), the teacher and the pupil (v. 5), and two equals (v. 4, conveyed by *pṛ'śni* and *hárita*; see also v. 6), loudly and happily exchanging greetings. Hereafter, we get the imagery of a session of a Soma sacrifice, extending over at least a day and a night; this indeed is the main imagery of the hymn and the poet has started with it in v. 1, breaking off only to describe the general feelings of joy in vv. 2-6 as said above. Oldenberg thinks that we have here a mixture of the imagery from the daily recitation of the Svādhyāya and from the affairs of a comparatively rare Soma sacrifice. But the references in v. 5 seem to be to the *general repetition* of the mutual greetings, for which the familiar simile of the teacher and the pupil is given.

(1) *saṁvatsarám* : The word is to be understood secondarily in the sense of a long period of more than eight months, from the end of the last rainy season to the starting of the next one. *vratacāríṇaḥ* : They are supposed to be observing the vow of silence during the dry period. *parjánya-jinvitām* : Parjanya is as it were giving them the Praiṣa to break their silence and start their sacrificial recitation of the Mantras. *maṇḍū'kāḥ-brāhmaṇā'ḥ* : A Rūpaka; see also vv. 8 and 9. *vā'cam prá avādiṣuḥ* : cf. 33.14b and 101.1a above.

(2) *śáyānam* 'lying low, flat' expresses the common property; *śúska dṛ'ti* is 'a dry i.e. deflated skin-bag', as opposed to an *ácchidra*

voice of the frogs shoots up together here like the lowing of the cows which are united with their calves.

(3) When he, (i. e. Parjanya) rained over them while they lay *eager and thirsty (in the dry lake)* at the arrival of the rainy season, one of them croaks and approaches another who greets him in return, as a son does his father.

(4) One of these two joyfully greets the other, when both have rejoiced in the downpour of waters, when each frog, being fully drenched in rain, has leapt out and when the spotted one mixes up his voice with that of the yellow one.

(5) When one of these repeats the speech of the other as a pupil does that of his teacher, all that (action) of these (owing to it fulness) is

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and *súpūrṇa* (cf. 6.48.18) or *dhmātá* one as at 89.2 above. **sarasī'** (loc. s.) : The lake, the home of the frogs dried up in summer, is meant; **vatsínīnām** : A suggestive adjective; the voice of cows when they meet their calves is meant to be the Upamāna here; cf. 2.2.2*ab*; 3.57.3*c*; 9.13.7*ab*; 10.123.3*ab*; also 1.164.28*ab* and *vatsám rihati' mimāya* at 3.55.13*ab*.

(3) **abhi** is irregularly accented and separated from the verb of a subordinate clause, which immediately follows it, in the Pada Pāṭha. The subject is Parjanya mentioned in v. 1; cf. 5.83.10*a*; *akhkhalīkṛ'tya* is onomatopoetic. **pitáram ná putráḥ** : cf. 2.33.12*ab*; supply *vádan* after *anyó*; both were 'speaking'.

(4) *a* is the chief clause; *bcd contain three different subsidiary* clauses; **kániṣkan** is unaugmented Imperfect Intensive from *skand*, 'to roll on'; *yát* is to be supplied in *d* as seen from the accent of the verb. Sāyaṇa takes *kániskan* as pr. pt. and construes cd as one subsidiary clause. **apā'm prasargé** : cf. *apáś cid eṣá..prá asṛjat* at 3.31.16.

(5) **śāktáḥ** and **śíkṣamāṇaḥ** both from *śak;* the simile is introduced merely to illustrate the repetition of the greetings of one another (cf. vv. 3*d*, 4*a*; 6*d*; 7*b*). In c *samṛ'dhā is the common property,* though expressionally it goes only with the Upamāna as seen from the position of *iva*. *párvan* is a sacrificial session as at 1.9.1*b*; 1.94.4 etc; construe *samṛ'dhā párva iva sárvam tád eṣām* (*samṛ'dhā asti*). At

like the periodical sacrifice in (lit. with) all its fulness, when you of lovely voice speak out in the midst of waters.

(6) One has the voice of a cow; the other has that of a goat. One of these is spotted; the other is green. Bearing the same name but different forms, they variously decorate their speech.

(7) Like the priests at the Atirātra sacrifice, reciting around a (Soma-)filled tub, you, O Maṇḍūkas, punctually attend on the day of the year which ushers in the rains, (croaking around the water-filled lake).

10.79.7d the two words *párvan* and *sám ṛdh* occur together (*sám ānṛdhe párvabhir vavṛdhānáḥ*) as in our passage, and so Oldenberg thinks that as in that passage even here *párvan* should be taken to mean 'a limb' of the body; in that case translate : 'all that (action) of theirs is (attended by fulness), just as their limb, i. e. body, is attended by fulness'. In any case the meaning is : Their acts are extremely graceful; nothing is left to be desired. Both Geldner and Macdonell take *párvan* to mean 'a section' in Vedic recitation and think that bcd refers to this particular practice of Vedic recitation. This is not quite happy, nor supported by the Ṛgvedic usage of the word *párvan*.

(6) *vírūpāḥ* 'dissimilar' both in colour and voice. *vā́cam pipiśuḥ* : The idea of 'decorating' the speech is clearly present; cf. *mántram supéśasam* at 32.13 above. Here, of course, the decoration, i. e. modulation of the voice, alone is meant.

(8) These Soma-offering priests have raised their voice, reciting their annual prayer. These perspiring priests surrounded by heat, all come out; none lies concealed.

(9) They have kept the fixture of the gods for the twelfth month. These men do not transgress the season. The heated Gharmas enjoy their release when the rainy season arrives in the course of the year.

(10) The cow-voiced has given; the goat-voiced has given. The

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(8) The metaphor is continued; accordingly *gharmíṇaḥ* and *siṣvidānā'ḥ* are *śliṣṭa* (*gharmá* with the priests is both 'heat of fire' and the 'hot milk-offering', while with the frogs it is 'sun's heat'; *siṣvidānā'ḥ* 'perspiring' with the priests and 'drenched in rains' with the frogs). For *gharmíṇaḥ* and *siṣvidānā'ḥ* cf. 1.86.8*b*; 4.2.6*ab*; 10.67.7*d*. *parivatsarī'ṇam bráhma*: At 10.62.2 the word *parivatsaré* occurs in the sense of 'a full year'. But at 10.87.17 *saṁvatsarī'ṇam* is clearly used in the sense of 'developed through the year' when the cow was big with a calf. In our passage the sense of the word is 'appearing at the end of (*pari*) a year, roughly after 8 to 10 months at the same appointed time every year' (but not 'any time once in a year'). We might compare the *parivatsarī'ṇam haviḥ*, which the press stones prepare (*kṛṇvántaḥ*) at Av. 3.10.5. Mark how a Jagatī line (*a*) occurs in a Triṣṭubh stanza owing to the expression *vā'cam akrata* both here and at 10.34.5*c*; see on 54.1*d* above.

(9) *dvādaśásya*: Mark the accent of the word; with this accent the word is either an ordinal meaning 'the 12th' or an adjective meaning 'consisting of 12'. Both Sāyaṇa and Macdonell follow the 2nd meaning and supply *saṁvatsarásya* from c; Jacobi accepts the 1st and bases upon this his conclusion that the year began with the rainy season at the time of the summer solstice in the days of the Ṛgveda. I have followed Jacobi's construction, but not its implications. The 12th month is of their *saṁvatsará* (cf. v. 1) through which they lay waiting for the rains. *náraḥ*: The Rūpaka in v. 8 is continued here. *taptā' gharmā'ḥ* (for *gharmá* cf. 70.2 above) is accordingly *śliṣṭa* like *gharmíṇaḥ* in v. 8. *aśnuvate visargám*: A term perhaps from horse-racing; cf. 9.13.6. The root *sṛj* is often used in the sense of 'release for running'.

(10) *sahasrasāvá* is a Soma sacrifice which extends over a year and contains a thousand and a few more pressings of Soma, at the rate of three a day; cf. *sahásram savā'n* at 1.126.1*c*; 4.26.7*b*. The last

spotted one has given and the yellow one has given us rich treasures. The frogs, giving us cows in hundreds at this sacrifice in which a thousand pressings are made, have prolonged their life.

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(1) O Indra and Soma, burn the demon (and) press him out; throw down those that grow powerful in darkness, O mighty gods. Cut off the thoughtless ones; heat, strike, drive, batter down the Atrins.

(2) O Indra and Soma, let terrible heat bubble all around the speaker of wicked words, like a kettle placed on fire. Fix your

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line is identical with 3.53.7d and is the basis of the idea about the hymn being a satire; but in the latter place the expression also refers to the Aṅgirases (as to the *bhojā'ḥ*) and the satire if understood, shall have to be taken as directed against them (Maṇḍūkas standing for the Aṅgirases) and not against the Viśvāmitras. This is evidently out of question, since respect for the Aṅgirases on the part of the Vasiṣṭhas is as great as that of any other family of sages in the Ṛgveda (cf. 44.4; 52.3; 75.1; 76.4–5; 90.4 etc.) *d* : *prá tirante ā'yuḥ* 'prolong their life' (mark the Ātmane Pada); i. e. for years to come they will disappear at the end of the rains and reappear at the beginning of the next season owing to their good services mentioned in *ab*. For the same expression used in the same sense cf. 1.125.6d; 10.62.2c; 10.85.19d and 10.107.2d. When the prolonging of other man's life is meant, the root *prá tṛ* is invariably used in the Parasmai Pada; cf. e. g. 1.10.11; 1.94.16; 1.116.10; 7.77.5; 8.48.4, 7.

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(1) *ní arpayatam* (causal of *ṛ* with *ní*) as opposed to *úd arpaya* at 2.33.4. *tamo-vṛ'dhaḥ* : cf. 5.32.6b. *ní-śiśītam* 'strike down'; cf. 18.11c and 19.8c above; but also cf. 3.5c and 18.6b above for a different meaning of the same root.

(2) *aghám tápuḥ* 'wicked, terrible heat'; cf. 6.62.8d (*rakṣoyúje tápur aghám dadhāta*). *yayastu* from *yas* 'to boil; scald'. *carúḥ* is a kettle; cf. *carūṇā'm apidhā'nā* at 1.162.13. *anavāyám* (*avāya* from *ava+i*) 'not passing away, lasting'; or with Yāska (Nir. 6.11) 'which cannot be removed by prayer' (i. e. from the root *ava ī*).

lasting hatred upon the Kimīdin who hates a hymn, eats raw flesh and has a frightful appearance.

(3) O Indra and Soma, strike down the evil-doers in the deep cavern, in the supportless darkness, so that not even one of them may rise up from this place. May that furious might of yours be for overpowering (the enemy).

(4) O Indra and Soma, hurl well from the heaven (and) from the earth a scathing weapon towards the speaker of wicked words. Chisel *out from the mountains a thundering weapon by which you* (may) strike down the rising demon.

(5) O Indra and Soma, do hurl down from the heaven (the bolt); do you strike down in the abyss the voracious demons, with your never-aging (weapons), which are heated with fire, which kill with stones and which are destructive by their heat. May they go down without uttering a sigh!

(6) O Indra and Soma, may this hymn of mine surround you on all sides, as a girth does two powerful horses,—the hymn which I send you as an invitation, with my skill. *Encourage these hymns like royal patrons.*

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cf. 1.24.14*a*; and 58.5*d* above. *kimidíne* : (*kiṁ id* 'what indeed' with the affix *in*) is probably an onomatopoetic word as explained by Yāska and Sāyaṇa (*kim idānīm*–' what next '–*iti carate piśunāya*).

(3) *vavrá* (from *vṛ* to cover) is a deep but covered and so deceptive ditch; cf. *ā'vṛtāsaḥ avatā'ḥ* at 1.55.8; and *anantā'n vavrā'n* in v. 17 below. See on *nírṛter avaṁśā't* at 58.1 above. *ārámbhaṇa* is a support; *anārambhaṇé* : cf. 1.116.5*ab*; 1.182.6*b*.

(4) *svaryàm* i.e. *vájram* (cf. 1.32.2; 1.61.6), the same as *divó vadhám* in *a*. The Parvatas are the clouds and the 'roaring' weapon is the lightning; for *cd* cf. 2.30.5*ab*.

(5) Supply *ā'yudhaiḥ* in *bc* (cf. 21.4 above); solve *áśmā hánma* (v. 19) *yeṣām*; *tápur vadhó yeṣām* (v. 2). *párśāna* is a deep pit. At 8.45.41 *párśāna* is said to be a place where secret treasures are buried.

(6) We expect either *kakṣyè áśvā iva* or *kakṣyā' áśvam iva*. But actually, *kakṣyā'* gets the number of *matíḥ* and *áśva*, that of the chief Upamāna *indrā-somā*. *nṛpátī iva* : Royal patrons of learning are meant.

(7) Do remember! Kill the evil spirits and demons which are destructive, with persisting wills; may not bliss go to the evil-doer, who at any time attacks us with malice, O Indra and Soma.

(8) May the speaker of untruth who accuses me with untrue words while I move about with an inexperienced mind, be reduced to nothing, like waters (attempted to be) seized by the fist, O Indra.

(9) May Soma hand over to Ahi or put down in the bosom of Nirṛti, those who intentionally misrepresent an innocent man's speech or wilfully malign an auspicious thing.

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(7) *tujáyadbhir évaiḥ* : cf. *tujatā' vadhéna* at 9.91.4c and *gī'ḥ tū'tujānā* at 84.5 above. *bhaṅgurā'vataḥ* 'easily bending; crooked, deceptive'; *bhaṅgurá* (from *bhañj* to break) is used as a noun; cf. 10.76.4; 10.87.22.

(8) *mā abhicáṣṭe ánṛtebhir vácobhiḥ* 'represents me (as associated) with false words, misrepresents'; see on 3.6 above. *kāśínā* : *kāśí* is 'closed fist'; cf. 3.30.5cd. d : *ā'sataḥ vaktā'* : The word *ā'sat* (always written as *ásat* in the Pada Pāṭha) also occurs in v. 12d and v. 13c below in the same sense of 'false, dishonest speech', as opposed to *sát* or *satyá vácas* (s. v. 12bcd). See also 5.12.4 (*ā'sato vácasaḥ santi gopā'ḥ*) and even 4.5.14d where *ā'satā* stands for *ā'satā vácasā*, which sort of *vácas* is described in the first three Pādas. Oldenberg (*Noten* I, p. 272) suggests the possibility of the Vedic poet's distinction between *ásat* 'non-existent' and *ā'sat* 'false, dishonest', in view of our passage, where the two words are placed side by side. If this is correct, we ought to separate *sát ca ā'sat ca* in v. 12b instead of *sát ca ásat ca* of the Pada Pāṭha.

(9) *pâkaśaṁsám* : In view of the Tatpuruṣa accent solve as *pā'kasya śáṁsaḥ* 'the speech of a simple person' or *pā'kaḥ śáṁsaḥ* 'a simple unsophisticated speech'. The former is better as he is called *pā'kena mánasā cárantam* in v. 8. *viháranta* : *ví hṛ* 'to distort, misrepresent'. *bhadrám* : Supply *śáṁsam* (speech); for this cf. *bhadra-vādín* (2.42.2) or *bhadrávāc* (6.28.6). *áhaye* : *áhi* here corresponds to *vṛ'ka* at 6.51.6ab and means 'a wicked beast' in general. *nírṛter upásthe* 'the clutches of untimely Death'; cf. 1.117.5; 10.18.10; 10.161.2. See Introduction sec. 5 (8,11).

(10) May that thief, that robber, the swindler who seeks to destroy the essence of our food, O Agni, or of the food of our horses and cows or of our own persons, go to penury; may he sink low, both by himself and with his progeny.

(11) May he be far away, both by himself and with his progeny; may he be down beneath all the three earths. May the fame get dried up, O gods, of him who seeks to injure us both by day and at night.

(12) To a discriminating man this is easy to comprehend; the true and the untrue speeches vie with one another. (But) Soma favours only that one from these which is true and straightforward; he destroys the untrue (speech).

(13) Soma surely does not help a crooked person, nor a warrior who falsely wields (his martial power). He kills the demon, kills the speaker of untruth; both of them lie low in the snare of Indra. . . . .

(14) (You may be angry with me) if I have ever honoured untruth as my god, or O Agni, if I have loudly acclaimed the gods

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(10) *dabhrám etu* : cf. *śū'nam ā' aratām* at 3.33.13. It corresponds to *ní hīyatām*.

(11) *paráḥ* governing instru. 'may he be beyond his body and progeny', i.e. may he lose them (the same as *ní hīyatám* in v. 10d); or *paráḥ* as adverb 'far away' as in our translation. *tisráḥ pṛthivī'ḥ* : cf. 87.5 above. *devāḥ* (Plural : Pada Pāṭha) : This is quite proper; for in addition to the main pair Indra and Soma, other gods also are now and then invoked. See *agne* (v. 10,14); *marutaḥ* (v. 18).

(12) *cikitúṣe jánāya* : cf. 86.3*b* above. For *sát ca ásat ca* in the sense of 'existing and non-existing' cf. 6.24.5*b*; see on v. 8*b*.

(13) *vṛjinám* : Supply *jánam*; cf. 5.3.11cd. The object of *dhāráyantam*, namely, *kṣatrám* (from *kṣatríyam*) is to be supplied. Or *kṣatríya* itself is 'martial power' as at 4.12.3*a*. *prásitau śayāte* : cf. *prásitau bhūma* at 46.4*b* above; also 10.34.14*d*.

(14) *yádi* suggests that what is said in *ab* was not true and so the deity's anger was unwarranted. Supply *tadā hṛṇīthās* (cf. 8.2.19) in *ab* to complete the sentence. *ánṛta-devaḥ* : cf. *mū'radeva* in v. 24 below. Here as well as at 21.5 above (see note) the word *devá* is used

with empty hands. (I have done neither); why then are you angry with us, O Jātavedas? May the speakers of malicious words meet with your (anger, leading to) Destruction.

(15) May I die just today if I were an employer of the Yātus, or if I had ever tortured the life of a man. (But) may he be deprived of all his ten sons, who falsely accuses me, saying 'O Yātudhāna'.

(16) May Indra with his mighty weapon kill him who calls me 'O Yātudhāna', or that demon-monger who declares 'I am honest'; may he go down as the lowest of all creatures.

(17) May that owl-like demon which marches out (on its wicked mission) at night, concealing its body with the help of Druh, fall down into the endless pits. May the (Soma-pressing) stones kill the demon-mongers by means of their sounds.

(18) Disperse, O Maruts; find out and seize the demon-mongers in their homes. Crush completely those that fly around during the

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in the sense of 'object of extreme attachment', and not in the sense of 'a concrete object of worship' as is wrongly supposed by many. *mógham* 'falsely' as opposed to *satyám* (cf. 10.55.6c). The conjunctive *vā* is placed either in both the sentences, or only in the first or more usually in the second. *te* 'yours'; construe this with *nirṛthám* 'Destruction sent by you'. The poet means :—'Your anger (*hṛṇīse*) and punishment should be directed towards my accusers and not towards me'.

(15) *a* has 13 Aksaras, caused by the strongly affirmative *ásmi*. *yā́tudhāna* : The vocative is accented as the commencing word in the quotation, which here consists of that word only; cf. 41.2d above and note.

(16) *b* : *śúcir asmi* is a quotation. *d* : cf. 5.32.7d.

(17) Supply *yātudhānī́* in *ab*; cf. 1.191.8d. *upabdaiḥ* : cf. *dūré-upabdaḥ* (nom pl.) at 21.2d above. The word *upábd*, *upabdá*, or *upabdí* (cf. 10.94.4,13) is used to signify the sound made by the stones which are used for crushing the Soma stalks.

(18) d : see on 60.9 above. *devé adhvaré* : *devá* is employed as an adjective, or as a noun in the same sense in which the word is

nights, assuming the form of birds or those that put defiling things in the divine sacrificial offering.

(19) *Hurl down from the heaven your stone* (*i. e.* the Vajra); O Indra, sharpen it once more though it is already well sharpened by Soma, O Maghavan. Kill the *demon-mongers with your rocky Vajra* from the front and the rear, from below and above.

(20) Here indeed are those dog-devils flying ! The deceiptful ones seek to harm Indra who is beyond deception. The mighty god is whetting his weapon for the treacherous ones; may he now hurl his bolt at the employers of the Yātus.

(21) Indra became the shatterer of the Yātus, which destroy the offering of the devoted worshippers. The mighty god indeed attacks the devil-mongers equally everywhere, as a hatchet does a tree, breaking *them like (earthen) pots.*

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used as the second member in such compounds as *mū́ra-deva*, *śiśná-deva* and *ánṛta-deva*. See on v.14 and on 21.5 above.

(19) *adharā́t* : The word in the same context is used at 72.5 above and 10 87.20-21; cf. also 10.131.1c. At 8.4.1*ab* we get *nyàc* for *adhará*; all this shows that probably the four directions are not meant, but rather the regions before and behind, above and below the speaker. This is particularly so, because the devils are supposed to hide themselves beneath the earth right under our feet; cf. v. 23*cd* below and 3.30.17. While preparing the ground for the Vedi, the grass and other weeds are to be removed; in this connection it is specifically laid down that the roots of the grass must be taken out; otherwise, the devils may rise up with the help of them. Cf. *mūlam chinatti*; *mūlam vā atitiṣṭhad rakṣāṁsi anu utpipate* at Ts. III. ii. 10.

(20) *píśuna* occurs only here (from *piś* 'to fabricate, decorate' etc.; cf. *piśā́ci* at 1.133.5).

(21) *parāśarā́ḥ* is an adjective; cf. *párā śṛṇītam* in v. 1 and 10.87.14*ab*. *abhí ā́'vivāsatām* is generally taken in a bad sense ('attack'); but *ā-vivāsati* always means 'to worship, serve etc.' and *abhí* would not change it; see on 94.11c above. It is therefore necessary to construe this form with *havis* in the compound *havirmáthīnām* 'those who destroy the *havís* of the worshippers'. *d* : for the simile cf. 6.27.6*d*. *satáḥ* is adverb, meaning 'equally' as in *sató-vīrāḥ* or with Yāska (Nir. 3.20) 'at the approach, when at hand' etc,

(22) Kill the owl-devil, the śuśulūka-devil, the dog-devil, the koka-devil, the eagle-devil and the vulture-devil. Kill the demon as if with a stone, O Indra.

(23) May not the demon of the devil-mongers reach us; may (the Usas) shine away the Kimīdins which move in couples. May the earth protect us from any danger coming from the side of the earth and may Antarikṣa protect us from a similar one coming from the heaven.

(24) Kill the male Yātudhāna, O Indra, and also the female one who strikes with her witchcraft. May the headless (or many-headed) demons who have faith in foolish gods go down to destruction. May they not see the rising sun (of the morrow) !

(25) Look out; look everywhere, (or disclose; advise). O Soma, you and Indra, keep awake ! Hurl your weapon to the devils and the thunderbolt to the dealers in the Yātus.

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(22) *dṛṣádā iva* : cf. *ghanā' iva* at 1.36.16a; 1.63.5d; 9.97.16c. The Utpreksā suggests the ease of striking and its effectiveness. The stanza describes the forms of the different birds and animals which the Yātus assume.

(23) *ápa ucchatu* : The subject is Usāḥ to be supplied; cf. 81.6d and on 86 4 above.

(24) *vígrīvāsaḥ* : 'having no necks', or perhaps, 'having many necks'; cf. *vípaksas, vírūpa, vívāc, vívrata, viśikhá, víspardhas*, where *ví* stands for many or two (*dvi*). *mū'ra* 'foolish'; cf. 10.95.13; the word is also used of the worshippers, who are called *mū'ra* in contrast with the gods who are *ámūra* at 8.21.15 and 10.4.4. d : See on 66.16 above.

(25) *práti cakṣva* : See on 3.6 above.

ṚGVEDA MAṆḌALA VII

SELECT GLOSSARY

SELECT GLOSSARY

[*NOTE* : The usual difficulty which our University students find in the Vedic grammar is about the verbal forms and their correct recognition, and this is quite natural since they are acquainted with only the tenses and the moods of the Classical Sanskrit. Here in the Vedas we have a larger number of moods and tenses and the mode of their formation too is much different.

We have thus one more past tense, which is *really a form of the* perfect tense to which an augment is prefixed and the terminations of the imperfect *are affixed. Its base is thus that of the perfect, but its* final form is that of the ordinary imperfect. In short it is a reduplicated *imperfect, though it is usually known as the plu-perfect.*

Besides the usual moods in the Classical Sanskrit, viz., the indicative, the optative or the potential, the imperative and the benedictive or the precative, we have two more in the Vedas. They are the subjunctive and the injunctive. These are comparable with the imperative and the optative, but convey slightly different shades of meaning. The subjunctive conveys 'will' as against the imperative which usually conveys a 'command' or a 'direction', and the optative which conveys only a 'wish' or a 'possibility'. The injunctive is really not a new formal mood like the subjunctive, but is actually an unaugmented form of the aorist, the imperfect or the pluperfect. Its modal use in the sense of an 'injunction' or 'desire' is always to be known from the context, since such unaugmented forms of the past tenses are often employed in place of the regular augmented ones to convey the usual sense of the past tense. Thus *kar* may mean the same as *akar* (you have done) or *kuru* (do) according to the context or the intention of the poet.

But a very important aspect of these Vedic moods, namely, the optative, the imperative, the subjunctive and the benedictive or the precative, is that they are formed by the addition of the appropriate terminations not only from the present tense *base*, but also from the aorist and the perfect tense *bases* of the root. Accordingly we have not only a *present* optative, imperative, subjunctive and benedictive form, but also an *aorist* optative, imperative, subjunctive and benedictive form and a *perfect* optative, imperative, subjunctive and benedictive form. There is, however, not much difference in meaning

between these modal forms derived from the different bases. The modal forms based on the different tenses are separately given under each tense. Thus in the following glossary will be given present optative, imperative and subjunctive forms, followed by those which are based on the aorist and the perfect, i. e., the aorist optative, imperative and subjunctive forms and lastly the perfect optative, imperative and subjunctive forms. The benedictive is rare, though not altogether wanting in this Maṇḍala.

For other points in the Vedic grammar Macdonell's *Vedic Grammar for Students* should be used as a constant companion for reference. In the following Glossary I have given almost all the occurrences of the different forms of a verb, generally following the method of the above mentioned book. I have however shown also the prepositions of a verb along with its main forms. In the case of nouns I have given the stems only, without recording the different case forms. Forms, specially verbal forms, which are not easy to trace to their original base or root, are included in this Glossary. Where possible, the root (unaccented) or the noun (generally accented), from which the word is derived, is given in brackets.]

Abbreviations.

Absolutive Gerund (ABS); Adjective (a); Adverb (adv); Aorist (AO); Benedictive s. Precative; Causative (cs); Comparative (comp); Denominative (denom); Desiderative (DS); Feminine (f); Future (FU); Gerund s. Absolutive; Imperative (IPV); Imperfect (IPF); Infinitive (INF); Injunctive (INJ); Intensive (INT); Masculine (m); Neuter (n); Optative (OP); Participle (PT); Particle (PCL); Passive (PS); Past Passive Participle (PPT); Perfect (PF); Plu-perfect (PPF); Potential s. Optative; Present (PR); Precative (PRC); Subjunctive (SB); Superlative (sup); Unaugmented (UN).

Roman Numerals after a verb indicate the Conjugation (Gaṇa); P and A respectively indicate the Parasmai and the Ātmane Padas (Active and the Middle forms). Absence of either P or A indicates that either the Pada is not clearly known or that the root belongs to both. The participles of the present, the aorist and the perfect are given under each separately.

(Order : Word : Class : Derivation, where possible, within brackets : Meaning : References, where s. n. within brackets indicates that a note will be found on that particular passage : s. stands for *see.* In view of the convenience of printing, words with accent are given in the Roman script; yet verbal forms are given without accent in the Devanāgarī.)

áṁhas n trouble. 15.3; 40.4; 60.6; 66.5; 71.5; 104.23.
ákavārī a (*kava-arí* a miser) not *miserly*. *96.3* (*s.* n.).
aktú m (*añj-*) light, colour, night. 11.3.
akratú a (*krátu* wisdom) devoid of wisdom. 6.3.
akṣa'rā f speech. 1.14 (s. n.)
ákṣarā f speech. 15.9; 36.7.
akhkhalikṛ'tya ABS having croaked (lit. having made the *akhkhali* sound). 103.3.
ágru m (*gṛ* to sing) unmarried youth. 96.4.
agrū' f (*gṛ-*) maiden. 2.5.
agha' a wicked, terrible. 104.2. *n* disaster, evil deed. 19.7; 83.5.
aghnyā' f (*han-*) cow. 68.8,9; 87.4.
acít a (*cít*) ignorant. 86.7; 104.1.
ácitti f (*citti* from *cit-*) ignorance. 86.6; 89.5
aj drive, impel. I P. PR SB सम् अजासि 32.7; IPF आज: 5.6.
ajakāvá m (*ajakā* ?) scorpion. 50.1.
aja'-māyu a (*māyú*) goat-voiced. 103.6.
a'jasra a (*jas-*) exhaustless. 1.3 (s. n.); 1.18; 5.4.
a'jāmi a (*jāmí*) non-related, stranger. 82.6.
ajira' a (*aj-*) active. 11.2.
añj annoint. VII. PR अञ्जते 57.3; वि अञ्जते 79.2; IPF UN सम् अञ्जन् 2.5; IPV अनक्तु 43.3; 44.5; PPT वि अक्ता 77.3.
añjí m n (*añj-*) decoration. m 78.1; n 57.3.
a'tavyas a (*ta'vyas* = *ta'vīyas* stronger) not stronger. 100.5.
atirātra' n name of a sacrifice. 103.7.
a'tūtuji a (*tuj-*) inactive, sluggish. 28.3.
a'tya m (*at* to go) horse. 3.5; 24.5; 56.16.
atrín m (*ad-*) devourer. 104.1, 5.
atharyú a active. 1.1 (s. n.).
ad eat. II P. PR. सम् अत्ति 4.2.
a'dāśvas a (*s. dāś* PF. PT) non-giver, miserly. 19.1.
a'diti a (*dā* to bind) unbound, free. 9.3; 18.8; 52.1.
a'duvas adv (*dúvas*) unserviceably. 4.6 (*s.* n.).
admasa'd a (*a'dma* from *ad-*) name of a priest. 83.7 (s. n.).
a'dyu a (*dyú* day) dayless. 34.12.
a'dri m press-stone. 22.4; 35.3; 39.1; 42.1; 68.4. rock. 6.2; 79 4.
a'dvayāvin a (*dvaya'* + *vin*) not double-dealing. 56 18 (s. n.).
a'dha PCL and indeed, surely. 15.14; 18.12 etc.; *a'dha cid* 4.8. *a'dha nu* 88.2; *a'dha sma* 3.2. 56.22; 83.5.
anamīva' a (*a'mīvā*) free from disease. 46.2; 54.1.
anarvá a (f. *anarvā'*; *árva* = *árvan* opponent) unopposed. 40.4 (s. n.).
anarván a unopposed, unrivalled, 20.3; 97.5.
anavāya' a not departing. 104.2 (s. n.).
a'nāga a (*ā'gas*) faultless. 97.2 (s. n.) = *a'nāgas* 62.2; 86.7.
a'nāgas a unassociated with guilt. 60.1 (s. n.); 66.4. s. *anena's*.
anāpya' a (*āp-*) unreachable, inimitable. 66.11.
anārambhaṇa' a (*ā rabh* to hold) supportless. 104.3.
a'nirā f (*írā* food) famine, want of food. 71.2.
a'nīka n (*an* to breathe) face, front. 1.8, 9; 4.3; 8.5; 88.2.
a'nutta a (*nud-* or *anu dā-*) *unopposed, conceded*. 34.11.

a'nutta-manyu a of unopposed or conceded fury. 31.12 (s. n.).
anena's a (*énas*) guiltless. 86.4. unassociated with guilt. 28.4. s. *a'nāgas*.
a'ntama a (sup of *ánta* = *ánti* near) nearmost. 22.4.
a'ntara a (comp of *a'nta*) nearer. 101.5.
a'nti-vāma a having wealth by her side. (*ánti vāma'*) 77.4.
a'pas n work. 20.1; 21.4; 40.4 (s. n.); 63.4.
apasyā' f (*apasy* denom) activity, pious work. 45.2.
apít a (pī–) dry, not fat. 82.3.
apīcya' a secret, hidden. 60.10.
a'pya a (*ā'paḥ*) watery. 35.11.
aprati a (*pra'ti*) matchless. 85.3. adv matchlessly. 23.3; 83.4; 99.5.
a'prati-skuta a (*pra'ti sku* to oppose) unopposed. 32.6.
áprayuta a (*prá yu* to separate) unseparated, unfailing. 100.2.
ápsu a (*psú* food) without food. 4.6 (s. n.).
abhikṣattṛ' a (*kṣad* to cut) destroyer, distributor. 21.8 (s.n.).
abhijñú adv (*abhí jā'nu*) with knees brought close to the body and bent. 2.4 (s. n.).
abhipitva' a (*abhí pat*–) destination. 18.9.
abhíśasti f (*abhí śaṁs*–) curse, imprecation. 13.2; 94.3.
abhiśrī' f (*śrī* to mix) ornament, decoration. 91.3.
abhisā'c a (*ābhí sac*–) helpful, assisting. 35.11.
abhiṣṭí f (*abhi as*–) help, succour. 19.8.
abhī'ka n (*abhí ac* to go) vicinity, clash. 18.24; 85.1.
abhī'ti f (*abhí i*–) attack. 21.9.
abhīṣā'h a (*abhí sah*–) overpowering, mighty. 4.8.
am attack. I P. PR अमि अमन्ति 25.2.
a'ma m (*am*–) onrush. 34.19.
a'mati f (*matí*) ignorance. 1.19.
ama'ti f (*am*–) powerful brilliance, refulgence. 38.1,2; 45.3.
amā'tya a (*amā'*) household. 15.3 (s. n.).
a'mīvā f disease. 1.7; 38.7; 71.2. (*amīva* in cd : *amīvacā'tana* 8.6; *amīvaha'n* 55.1).
a'mūra a (*mūra'* from *muh*–) wise, not ignorant. 9.3; 44.5; 61.5.
a'mṛkta a (*mṛc* to injure) uninjured. 37.1.
a'mṛdhra a (*mṛdh*–) unoffending, unfailing. 67.5.
a'yātu a (*yātú*) unassociated with Yātu. 34.8; 104.16.
ayā's a (*yas*–) untiring, vigilant. 58.2.
a'ram adv happily, quickly. 66.14; 68.2.
a'raṁkṛti f (*a'ram kṛ*–) service, decoration. 29.3; cf. 86.7*a*.
a'raṇa a (*ran*–) stranger. 4.7 (s. n.).
aratí m (*ṛ* to go) messenger. 5.1; 10.3; 16.1.
ara'mati f pious thought. 1.6 (s.n.); a deity. 34.21; 36.8; 42.3.
a'rarivas a (*rarivas* PF PT of *rā*–) non-giver. 1.13; 56.19; 94.8.
a'rāti f (*rā*–) enemy. 1.7. enmity. 83.3, 5; 97.9.
a'rāvan a (*rāvan* from *rā*–) non-giver. 31.5; 56.15; 68.7.
arí a noble, liberal. 34.18 (s.n.); 64.3;100.5. m enemy. 21.5, 9 etc.
aripra' a (*ripra'* from *rip*–) stainless. 47.1; 90.4.
aruṣa' a ruddy. 3.3; 16.2; 71.1; 75.6; 97.6.

arka' m (*arc*-) hymn. 9.2; 23.6; 24.5; 39.7; 62.3; 97.5.

arc = *ṛc* sing, praise. PR अर्चति 22.3; अभि अर्चन्ति 23.6; IPV प्र अर्चत 58.1; PS ऋच्यन्ते 70.6; PT अर्चत् 22.4; IPF UN प्र अर्चन् 43.1; INF ऋञ्जसे 61.6.

arcí m (*ṛc* to shine) lustre. 81.2 (s. n.).

arcís n = *arcí* lustre. 62.1.

a'rjuna a (*ṛj* to dash forth) bright, *dashing*. 55.2.

arṇava' a flooding, billowy. 63.2.

a'rṇas n water, flood. 18.5; 60.4 (s. n.); 69.7; 87.1.

a'rtha n (*ṛ*-) goal, destination. 18.9; 63.4.

a'rbha a small. 37.3.

arya' a noble, liberal. 8.1; 64.3 (s. n.); 65.2; 86.7.

a'rvat m (f *a'rvatī* 87.1) horse. 35.12; 40.6; 90.6; 93.3; 102.2.

a'rvan m (*ṛ*-) horse. 22.1; 37.6; 44.4; 56.23.

arh deserve. I P. PR PT अर्हन् 18.22.

av favour, defend. I P. PR अवथः 69.4; अवति 104.12; SB अवाथ 40.3; अवाथः 61.2; IPV उद् अव 41.3; अवतम 83.1, 5; अवत 38.8; प्र अवत 57.5; अवतु 47.2; 48.2; अवन्तु 36.7; 49.1; PT अवन् 46.2; IPF आवः 19.2, 3; प्र आवतम् 83.4, 6; आवत् 18.19; प्र आवत् 84.5; AO प्र आवीत् 20.2; INJ अवीत् 34.14; IPV अविष्टम् 64.5; 67.6; 97.9; अविड्ढि 34.12; अविष्टन 18.25; अवित 59.6; FU PT अविष्यन् 3.2; INF अवितवे 33.1.

a'v m (*av*-) defender. 67.4 (s. n.).

ava'ni f (*av*-) river. 87.1 (s. n.).

avapā'na n (*ava' pā'na*) drinking place. 98.1.

avama' a (sup of *ava'*) lowest. 32.16; 71.3.

a'vaviddha a (PPT of *vyadh*-) dropped, thrown. 69.7.

a'vikṣita a (*ví kṣi* to decrease) unimpaired. 1.24.

avidasya' a (*ví das*-) exhaustless. 39.6.

aviṣy be greedy. PR PT अविष्यन् 3.2.

a'viṣṭha a (sup from *av*-) best favourer. 28.5.

avīratā a (*a-vīra'-tā*) childlessness. 1.11, 19.

avṛka' a (*vṛ'ka* wolf-like) kind. 19.7; 66.8; 74.6; 88.5.

avṛdha' a (*vṛdh* to help) non-supporter. 6.3.

avyathí a (*vyath* to shake) not shaking, steady. 69.7.

aś reach. V. PR अश्नुवते 103.9; उत अश्नुवन्ति 22.8; 99.1; SB अश्नवैथे 70.4; अश्नवन्त 30.4; OP अश्याम 47.2; 65.2; अभि अश्याम 93.8; IPF आशत 66.11; AO UN अष्ट 84.5; OP अशीमहि 32.26.

aś eat. IX. PR PT अश्नन्ता 67.7; IPV अश्नीतम् 73.2.

a'śasti f (*śastí* from *śaṁs*-) imprecation, curse. 18.5.

aśiśnat s. *śnath* AO.

a'śeva a (*śéva* = *śiva'* kind) cruel, unkind. 34.13.

aśéṣas a (*śéṣas*) childless. 1.11.

a'śvya a (*a'śva*) consisting of horses. 16.10; 18.19; 67.9; 92.3.

a'ṣāḍha a (*sāḍha* PPT of *sah*-) unconquered. 20.3; 28.2; 46.1.

aṣṭa s. *aś*-

aṣṭhīva't m (*asthi* = *astha'n* bone) knee. 50.2.

as be. *abhí* possess; *pári* oppose; *pra'* be eminent. II P. PR असि 16.6 etc.; अस्मि 104.15 etc.; अस्ति 20.5 etc.; अभि सन्ति 39.4; परि ष्ठ 103.7; प्र सन्ति 58.2; PR PT अभि सतः 32.24; SB असः 24.1; असत् 53.3; 85.4; असन् 8.5; OP अभि स्याम 1.13; स्याम 1.20; अभि स्याम 56.24; प्र स्याम 41.3; स्याः 1.8, 9; IPV एधि 54.2; 55.1; अस्तु 56.24 etc.; अति अस्तु 1.14; अपि अस्तु 38.3; अभि सन्तु 1.10; IPF आसीत् 18.6; PF परि आस 32.10.

as throw. IV. PR IPV अस्यतम् 104.25; PF वि आसे (3 s.) 20.3.

asamana' a (*sa'mana*) not united, scattered. 5.3 (s. n.).

asaśca't a (*sac*– PR PT) without a follower, inimitable. 67.9.

a'siknī f of *a'sita* (irr.) dark. 5.3.

a'sinvan a (*si*–) voracious, insatiable. 39.6 (s. n.).

a'sura a (*as* to throw) mighty. 6.1; 30.3 etc. m demon. 99.5 (s. n.).

asura-ha'n a killer of demons. 13.1 (s. n.).

asurya' a (*a'sura*) mighty. 22.5; 96.1. n sovereign rule. 5.6; 65.1; 66.2.

asurya' n supreme rule. 21.7.

a'skṛdhoyu a (*kṛdhú* short) ample. 53.3.

a'sta n home. 1.2; 37.4, 6.

asmadrya'c a (*asma-dri-ac*) turning towards us. 19.10. adv 79.5.

asmayú a longing for us. 15.8; 74.4.

asmā'ka a belonging to us. 78.5.

a'sridhāna a (*sridh*– PR PT) unfailing. 69.7.

a'sredhat a (*sridh*– PR PT) unfailing. 59.6.

asvavcśa a (*sva'* + *veśa'* a home) not staying at home. 37.7.

a'ha PCL indeed, sure. 34.5; 103.2.

a'hraya a (*hrī* to feel ashamed) ample, not disgraceful. 67.6.

a'hrayāṇa a (*hrī* to feel ashamed) unabashed. 80.2.

ā'ghṛṇi a (*ghṛ* to be heated) glowing, hot-tempered. 40.6.

āṅgūṣa' m resounding hymn. 24.3; 94.11.

ācit f (*cit*–) full knowledge. 65.1.

ā't *id* PCL immediately then. 16.11; 33.6.

ā't PCL thereafter. 3.2; 64.3; 66.11.

ātuji a (*tuj*–) inspiring. 66.18.

ātma'n m breath, soul. 87.2; 101.6.

ā'deva a (*ā deva'*) godly. 92.4.

ādhra' a weak, poor. 18.17; 41.2.

ānaṭ s. *naś*.

āp obtain. PF आप 99.2.

āpí m (*āp*–) close relative. 8.6; 31.12; 88.6.

ā'pya n (*āpí*) close relationship. 15.1; 32.19; 82.8; 83.1.

ābhoga' m (*bhóga*) lustful, crooked. 94.12 (s. n.).

āyasa' a (*a'yas* a metal) metallic. 3.7; 15.14; 95.1.

āra' n (*ṛ*–) distance. *ārā't* (abl.) 58.6; *ārā't-tāt* from afar. 32.1; *āré* (loc.) 22.6; 25.2; 32.1; 56.17.

ārta s. *ṛ*–

ā'rya m Aryan. 5.6; 18.7; a noble, Aryan. 83.1.

āvivāsat a (s. *vivās*–) worshipper. 94.11; 104.21.

āśuhéman a (*hema'n* from *hi*–) quick-spirited. 47.2.

ā's n mouth. 16.9; 99.7 = *āsa'n*.

ās sit. II A. PR आसते 55.6; आसते 32.2; सम् आसते 1.4; OP परि आसीत 20.7; IPV उप आस्वम् 33.14; आस्ताम् 2.11.

āsic f (*ā sic*–) shower. 16.11 (s. n.).

āsuti f (*ā su*–) nourishment, gift. 97.7 (s. n.).

ā'skra a (*ā kṛ* to bring in) brought together, united. 43.5.

i go. I A. II P. PR उप एमि 86.3; एमि 37.4; एति 1.23 etc.; उप एति 1.6 etc.; परि एमि 18.22; परि एति 1.16; सम् एति 1.4; 103.2 etc.; अच्छ एति 3.3; उद् एति 61.1 etc.; अनु एति 63.5; अभि उद् एति 6 2; यन्ति 49.1 etc.; उप यन्ति 1.3 etc.; प्र यन्ति 21.2; अपि यन्ति 47.3; अधि इथ 56.15 (2nd plu.); सम् अयन्ते (I A) 83.2; SB अयत् 20.7; उद्

अयन् 104.3; अयन् 61.4; 63.4; OP अव इयाम् *86.4; IPV एतु 18.3; प्र एतु 34.13;* उप एतु 84.3; अभि एतु 4.9; वि एतु 34.13; आ एतु 4.8; उद् एतु 35.8; यन्तु 104.5; आ यन्तु 37.8; प्र यन्तु 34.18; PT उद् यत् 81.2; उद् यन् 60.1; यन्तो 76.3; 95.2; यन्तः 74.5; उप प्र यन्तः 44.2; IPF आयन् 5.3; अभि आयन् 103.2; PF उद् इयाय 33.13; ईयुः 18.9, 10; PPT उद् इते 63.5; 65.1; 66.4, 7, 12; INF अनु एतवे 33.8; 44.5.

iḍ f nourishment, food. 47.1. s. is.

íḍā f nourishment, food. 3.7; 64.2; 65.4; 102.3. name of a goddess. 16.8; 44.2. s. *írāvat*.

ita'-ūti a (*ita'ḥ ūtí* favour) enjoying subsequent favour. 68.6.

ityā' f (*i*–) movement. 36.3.

idh kindle. VI, VII A. PR इधते 1.8; सम् इन्धे 1.16; 8.1; सम् इन्धते 16.3; PT इधाना: 3.3; सम् इधानः 9.6; 67.2; इधानम् 9.4; PF आ ईधे 36.1; PPT सम् इद्धः 12.1 etc. प्र इद्धः 1.3; सम् इद्धम् 2.3.

ina' a rich, strong. 20.5; 36 2.

inv urge. VI P. PR इन्वति 84.2; IPV अव इन्वतम् 64.2.

irajyanta s. *raj*–

irasy (denom from *íras* anger) be angry. *AO UN* इरस्यः *40.6.*

írāvat associated with *írā* (=*íḍā*). 40.5; 67.10.

írya a sprightly, active. 13.3.

iṣ (=*icch*) desire. VI. PR IPV इच्छन 104.18; इच्छतु 102.1; PT इच्छन् 98.1; इच्छमानः-ना: 93.3-4.

iṣ urge. IV. CS IPF UN इषयन्त 87.3; PPT इषितः 39.1; इषिता (dual) 33.13; INF इषध्यै 43.1.

ís f nourishment, food. (=*íḍā*) 5.8; 24.6; 96.6 etc.

iṣira' a (*iṣ* to urge) active. 35.4; 97.7.

íṣkṛta a (*iṣ kṛta*) decorated. 76.2.

iṣṭí f (*iṣ* to urge) encouragement, direction. 92.3; 93.8 (s. n.).

iṣmín a (*iṣ* to urge) strong, violent. *56.11; cf. krudhmín.*

ī go. II, IV A. *ava* remove by approach. PR ईमहे 7.7: 81.4; अव ईमहे 58.5 (s.n.); ईयसे 3 3; ईयते 32.5; 82.5; आ इयाते 39 2; इयानः 68.3; इयाना 38.6; 91.2; 95.4; इयानाः 25.5; 52.3.

ījāná a (PF PT of *yaj*–) worshipper. 59.1.

īḍ praise. II A. PR ईट्टे 24.5; 91.2; 93.4; ईडते 8.1; 10.5; 11.2; 45.4; 94.5; *PPT* ईळितः 7.3.

īr urge, send. II. PR प्र ईरते 56.14; CS आ ईरयामहे 94.4; PT ईरयन्ती 79.5; IPV आ ईरयस्व 5.8; प्र ईरयाव 88.3; PT उद् ईराणाः 44.2; IPF उद् ऐरत 23.1; CS आ ऐरयतम् 82.3.

ī'vat a (*ī*=*etad vat*) so much, like this. *23.1*; 56.18.

īś govern, rule. II A. PR ईशे 4.6; 11.4; 75.5; 101.2; ईशाथे 97.10; ईशते 66.6; OP ईशीय 32.18; PT ईशानः 1.16; 15.11; ईशानाः 90.6; ईशानम् 6.4; 21.8; 32.22; IPF UN ईशत (3rd sing.) 94.7; PF PT ईशानाः 1.17; ईशानम् 7.7.

uktha' n (*vac*–) hymn. 19.9 etc.

ukṣ shower. I. PR IPV उक्षेथाम् 64.4; उक्षतम् 62.5; 65.4.

ukṣa'n m (*ukṣ*–) bull. 79.1.

uc be accustomed to. IV P. PF उवोचिथ 37.3; नि उवोच 4.3; 21.1; सम् उवोच 20.4.

uca'tha n (*vac*–) hymn. 18.5.

uccha s. *vas* to shine.

útsa m fountain, spring. 57.1.

úditi f (*ud i*–) *rise. 6.7; 76.3.*

udva't a (*ud vat*) high place. 50.4. s. *niva't*.

upabda' m (*upa vad*–) sound. 104.17.

upama' a (sup of *úpa*) highest, nearmost. 30.3, 4; 39.7; 62.3.

úpara a (comp of *úpa*) nearer, future. 87.4, 5.

upara'tāt f superiority. 48.3 (s.n.).

upāka' n (*úpa ac* to go) vicinity. उपाके adv near. 3.6; 42.3; 73.2.

upāra' m (*úpa ar* to offend) offence, guilt. 86.6 (s. n.).

ubj force out, press. VI P. PR IPV उब्जतम् 104.1.

urujrí a (*jri* to go) wide-striding. 39.3.

uruvya'cas a (*urú vya'cas* from *vyac*–) capacious. 31.11.

urusy (denom from *urú*) protect, defend. PR OP उरुष्याः 3.8; उरुष्यात 1.15; IPV उरुष्यताम् (3 dual) 85.1.

urūcī' a (f of *urvác* = *uruvyác*) extensive. 35.3; 45.3.

urvārucká n cucumber. 59.2.

urviyā' adv (*urú*) vastly. 17.1.

uśádhak a (*uśa* from *vaś*–*dhak* from *dah*–) eagerly burning. 7.2 (s. n.).

uśij a (*vaś*–) eager, zealous (priest). 10.2, 5; 90.4.

uśénya a (s. *vaś*–) fit to be coveted. 3.9.

us burn. I P. PR IPV नि ओषतम् (2nd dual) 104.1.

usrá a (*vas* to shine) shining, bright. 74.1.

usrā' f (*vas* to shine) lustre. 69.5. cow. s. *usríyā*.

usriyā f (= *usrā*) cow. 75.7; 81.2.

ū'dhan–*ū'dhar*–*ū'dhas* n udder. 36 3; 56.4; 101.1.

ū'ma m (*av*–) defender. 39.4.

ūrva' m (*vṛ* to cover) stall. 16.7; 76.5; 90 4.

ūh consider, reflect. I A. PR ओहते (3rd pl.) 16.11; 66.12. PF अपि ऊहे (1st sing) 104.14.

ṛ = *ar* go. I. send. III, V P. PR प्र 'इयर्ति 61.2; 68.3; SB ऋणवः (2nd sing.) 8.3; PT ऋण्वन् 2.1; IPF UN ऋण्वन् (3rd plu.) 1.2; नि ऋण्वन् (3rd plu.) 5.6; AO उद् आर्त 34.7; INJ सम् अरन्त 25.1; SB निर् अराम 56.21; CS IPV नि अर्पयतम् 104.1.

ṛ'kvan a (*ṛc* = *arc*–) singer, bard. 10.4; 37.4.

ṛ'jīyas a (comp from *ṛj* to go straight) more honest. 104.12.

ṛjiṣín a (*ṛj* to go straight) straight-moving. 24.3.

ṛjra' a (from *ṛj* to go straight) straightforward. 18.23.

ṛdh prosper. IV P. AO PT अनु ऋधन्तः 37.7.

ṛ'dhak adv separately. 57.4; 61.3.

ṛbhú a skilful. 48.2. m name of a Ṛbhu. 35.12; 48.2; 51.3.

ṛṣṭí f (*ṛṣ* to pierce) lance. 55.2.

ṛṣvá a (*ṛṣ* to pierce) lofty, high. 61.3; 62.4; 77.6; 86.1; 97.7; 99.2.

étagva a (*eta* from *i*– *gva* from *gā* to go) properly going. 70.2.

étaśa m horse. 62.2. chief horse of Sūrya. 63.2; 66.14.

énas n guilt. 58.5; 86 3; 89.5. *énas dhā*– or *kṛ*– or *bhṛ*– to inflict injury. 18.18 (s.n.). *énas ṛ*–, *gā*– or *bhuj*– to suffer injury at the hands of others, whether gods or men. 52 2 (s. n.). *énasaḥ trā*– or *urusy*– to save from the danger caused by the *énas*. 20.1 (s. n.).

énasvat a guilty. 88.6.

éva m (*i*–) inclination, will. 6.6; 62.2; 104.7, 9.

éṣa a (*eṣ* to urge) active, inspiring. 40.5.

ókas n (*uc*–) haunted resort, home. 4.8; 5.6; 25.4; 32.4; 56.24.

omán m (*av*–) protection. 68.5; 69.4.

kakúbh f summit. 99.2 (s. n.).

kakṣyā' f (*kákṣa*) girth, girdle. 104.6.

kan = *kā* love. IV P. PF PT चकानः 27.1.

kániṣkan a (s. *skand*-) leaping. 103.4.

kaparda m hair-knot. *kapardín* 83.8; *dakṣiṇatás-kapardāḥ* 33 1.

káriṣṭha a (sup of *kṛ*-) best performer. 97.7.

kavatnú a bad worshipper. 32.9 (s. n.).

kārú m (*kṛ* = *kir* to praise) bard. 2.7; 68.9; 72.4; 82.4.

kā'vya n (*kaví*) wise counsel. 66.17.

kāśí f fist, closed hand. 104.8.

kā'sṭhā f boundary. 93.3.

kimīdín m name of an evil spirit. 104.2, 23.

kīrí m (*kṛ*=*kir* to praise) singer, bard. 21.8; 97.10; 98.7; 100.4.

kulphá m (= *gulpha*). ankle. 50.2.

kuhacid-víde (*víde* INF of *vid* to obtain) for gaining anywhere. 32.19.

kṛ do. II, V, VIII. PR कृणोमि 22.7; 99.7; कृण्वे 36.2; कृण्महे 16.4; कृणोति 18.18; 81.1; कृण्वन्ति 33.7; SB कृणवत् 26.3; 64.4; 84.2; 88.6; 96.3; कृणवन् 48.3; 63.4; कृणवन्त 37.7; IPV कृणुहि 17.3; 25.2; कृणोत 34.12; कृणुध्वम् 3.1; 31.10; 32.8, 9; 34.9; 36.8; 39.3; 53.2; PT कृण्वाना 75.1; कृण्वन्तः 1.17; 37.4; 103.8; PS PT क्रियमाणम् 35.14; IPF अकृणोत् 18.5,11; 33.5; अकृण्वत 16.12; 47.1; PF चकृम 31.2; 86.5; 93.7; चकर्थ 98.3; चकतुः 82.5; चक्र (2nd plu.) 56.23; चकार 6.3–5; 18.17; 87.1; 88.4; 98.5; 100.4; चक्रुः 18.6,10; 63.5; 91.3; चक्रिरे 60.11; चक्रे 87.5; 101.3; PT चकृषे 87.7; AO अकः 76.1; 77.1; नि अकः 8.2; PS अकारि 24.1; 60.12; 97.9; INJ कः 21.3; 22.6; 43.3; 75.6; कर्म 52.2; 60.8; UN कः 21.3; SB कराणि 86.7; करामि 57.4; करति 17.4; करत् 102.3; करते 88.1; IPV कृधि 16.6; 27.5; 32.25; 42.5; 77.4; कृण्व 22.4; कृतम् 2.7; 67.5; 84.3; कृध्वम् 34.15; करतम् 65.2; कर्तन 48.4; FU PT करिष्यन् 19.8; 20.1.

kṛ'p f lustre. 3.9.

kṛśanín a (*kṛ'śana* pearl) furnished with pearl trappings. 18.23.

kéta m (*cit*-) will, intention. 18.25.

ketú m banner. (of Sūrya) 63.2; (of Uṣas) 67.2; 76.2. (Agni as the banner of Uṣas) 5.5; 6.2. *ketúm dhā* side with. 9.1 (s n.); 30.3; 34.6.

ko'śa m pitcher. 101.4.

kra'tu m wise counsel. Of a deity : 4.5; 5.6; 11.4; 21.6; 25.4; 28.2; 62.1; 76.1. Of a man : 3.10; 31.5; 32.26; 48.1; 60.6; 61.2; 89.3; 90.5.

krand cry. I P. AO अचिक्रदत् 20.9; 30.6; UN अभि क्रन् (2nd sing.) 5.7.

kran s. *krand* AO.

krandanú m (*krand*-) roar, thunder. 42.1.

kram stride. I P. PF चक्रमे 100.3,4; AO INJ अव क्रमुः 32.27.

krudhmín a (*krudh*-) wrathful. 56.8.

kṣatra' n (*kṣad* to cut) martial power. 18.25; 21.7; 28.3; 30.1; 34.11; 66.11.

kṣatríya m (*kṣatra'*) ruler. 64.2; 104.13 (s. n.).

kṣa'pāvat m (*kṣapā'* night) lord of the night. 10.5 (s. n.).

kṣa'm f earth. 27.3.

kṣa'mya a (*kṣa'm*) earthly. 46.2.

kṣa'ya m (*kṣi* to rule) rulership. 46.2.

kṣa'ya m (*kṣi* to dwell) house. 1.12; 59.2; 60.11; 66.5.

kṣar flow, trickle. I P. PR PT क्षरन्तीः 34.3.

kṣā' f (*kṣi* to dwell) earth. 18.16.

kṣi dwell. II, VI P. PR क्षेषि 18.2; क्षेति 32.9; क्षियन्ति 74.6; अधिक्षियन्ति 96.2.

kṣi rule. I P. PR SB क्षयद् 20.6; PT क्षयन्ता-न्तौ 64.1; 93.2; क्षयन्तं 100.5.

kṣi perish, diminish. V P. PPT अक्षितम् 65.1; अविक्षितासः 1.24.

kṣiti f (*kṣi* to dwell) abode. 65.2; 88.7. people. 28.4; 75.4; 79.1; 98.1.

kṣud crush, destroy. I P. PR क्षोदन्ति 58.1.

kṣódas n (*kṣud-*) dashing stream. 95.1.

kha' n (*khan* to dig) hole, bed (of rivers). 82.3.

khajakṛ't a (*kha'ja* m skirmish) quarrelsome. 20.3.

kharga'lā f owl. 104.17.

khādí m (*khād-* to dig) ring, ornament. 56.13.

khyā see. II P. *anu* reflect; *pa'ri* avoid. PF अनु चख्युः 70.4; AO वि अख्यः 13.3; INJ अभि ख्यम् 86.2; परि ख्यत् 36.7; परि ख्यम् 93.8; INF प्रख्यै 81.4.

gaṇa' m band, group. 9.5; 56.7; 58.1.

ga'bhasti m hand. 37.3. s. *pūrṇa'gabhasti* 45.4.

gam I. *ā'* come; *úpa* approach; *sa'm* unite. PR गच्छथः 69.2; 74.1; 82.7; SB आ गच्छाति 33.14; PF जगम (1st sing.) 88.5; 89.3; जगाम 18.9; PF PT आ जगन्वान् 7.5; जग्मुषः 39.3; जगन्वान् 88.2; PPF अजगन् (3rd sing.) 18.7; AO आ अगन् 20.9; अग्मन् 70.7; 71.6; अगन्म 12.1; सम् अग्मत 73.4; INJ गमम् 89.1; आ गन् 50.1; SB गमत् 32.10, 11; 97.1; उप गमतः 73.4; आ गमन्ति 34.20; OP गमेम 84.5; आ गमेम 67.6; सम् गमेमहि 81.2; IPV आ गहि 32.1; गन्तम् 68.2; आ गन्तम् 70.1; 73.4; 74.3; 82.8; 83.3; 94.7; गन्तन 59.5; आ गन्तन 43.4; आ गत 59.10.

gambhīra'śaṁsa a receiver of deep praise. 87.6.

ga'ya m (*ji-*) household property. 18.13; 19.1; 32.7.

gayasphā'na a (*ga'ya sphāna* from *sphā* to increase) increaser of property. 54.2.

ga'rta m raised seat (in a chariot). 64.4.

gavy (denom from *go'*) long for cows. PR PT गव्यन्तः 32.23; 83.1.

ga'vya a (*go'*) consisting of cows. 67.9; 90.4; 92.3.

gavyā' f (*gavy-*) desire for cows. 18.7.

gavyú a (*gavy-*) longing for cows. 18.14; 31.3.

gávyūti f (*go' ūti* from *av-*) pasture land. 62.5; 65.4; 77.4.

gā go. III P. PR जिगाति 4.1; अभि जिगाति 71.4; प्र जिगाति 104.17; परि जिगाति 75.4; प्र परि जिगाति 84.1; IPV आ जिगात 57.7; AO अगात् 75.1; 76.2; 78.3; आ अगुः 75.3; UN निर् गात् 3.9; परि गात् 67.8; 69.4; INJ उद् गाः (2nd sing.); अपि गुः 21.5.

gā sing. IV. PR गायिषे 96.1; IPV प्र गायत 31.1; 102.1.

gātú m (*gā* to go) path, resource. 13.3; 47.4; 63.5.

gātuma't a (*gātú*) resourceful. 54.3.

gādha' (*gāh* to enter) a shallow. 18.5; n ford. 60.7.

gup protect. PF जुगुपुः 103.9.

guh conceal. I. AO INJ अप गूहः (2nd sing.) 100.6; ABS गूढ्वी 80.2; PPT गूढम् 76.4.

gṛ wake. PF PT जागृवद्भिः 5.1; AO अजीगः (3rd sing.) 10.1; 67.1; 75.1; IPV जिगृतम् (2nd dual) 64.5; 97.9; जिगृत 57.6.

gṛ sing. IX. PR गृणामि 100.5; गृणीषे (1st sing.); 6.4; 34.16; 66.7; 97.3; गृणाति 26.5; अभि गृणाति 38.4; गृणन्ति

18.24; 38.4; आ गृणन्ति 38.3; PT गृणन्तः 53.1; 60.1; 78.2; गृणन्तम् 57.2; गृणनः (accu. plu.) *12.2;* गृणते *3.10; 36.9;* 77.4; गृणानः (PS) 8.5; 56.18; गृणाना (PS) 75.5; 79.4; 96.3.

gṛ'tsa a (*gṛdh* to be greedy) ambitious, wise. 4.2; 86.7; 87.5.

gṛ'bh f (*grabh–*) seizure. 4.3.

gṛbha' m (*grabh–*) rest, holder. 21.2.

gṛbhāy (denom from *gṛbha'*) seize. PR IPV गृभायत 104.18.

goa'jana a (*aja'na* from *aj–*) driving the cows. 33.6.

góṛjīka a (*ṛjīka'* from *ṛj* to go straight) having cow's milk as its vitality. 21.1 (s.n.).

gaura' m wild bull. 69.6; 98.1.

gnā' f goddess. 35.6 (usually in plural).

grathín a (*grath* to bind) crooked. 6.3.

gra'bha m (*grabh–*) seizure. 4.8.

grabh seize. IX P. *a'nu* favour. *pra'ti* receive. *ví* hold apart. *sa'm* hold together. PR अनु गृभ्णाति 103.4; प्रति गृभ्णाति 101 3; PT गृभीतम् 24.2; सम् गृभीताः 104.8; PF जगृभ्रे 4.3; वि जगृभ्रे 18.8.

gha PCL decorative particle. 29.4.

gharma' m (*ghṛ* to heat) fire. 33.7; 103.9; hot milk offering. 70.2; 103.9 (s. n.).

ghṛta'pratīka a having a brilliant front. 85.1 (s. n.).

ghṛta'vartani a having brilliant track. 69.1 (s. n.).

ghṛtā'c a (*ac–* to go) ghee-dropping. 1.6; 5.5; 43.2; 60.3; 84.1.

ghṛ'ṣvi a (*ghṛṣ* to revel) energetic. 93.2.

ghṛ'ṣvirādhas a (s. *rā'dhas*) whose gifts are energetic. 59.5.

ghóṣa m (*ghuṣ* to resound) resounding hymn. 23.2. war-cry. *83.3.*

ghraṁsa' m heat. 69.4.

cakāna' a loving. s. *kan–* 27.1.

ca'kri a (redu. adj. from *kṛ–*) habitual doer (of things). 20.1.

caks see. II. *pra'ti* and *ví* announce; *pa'ri* denounce. PR प्रति चक्षि 3.6 (*s.n.*); अभि चष्टे 61.1; 104.8; सम् चष्टे 60.3; आ चष्टे 34.10; प्रति चष्टे 28.4; चक्षाथे 70.5; IPV प्रति चक्ष्व 104.25; वि चक्ष्व 104.25; INF चक्षसे 66.14; 81.1; सम् चक्षे 18.20; *FU PS PT* परिचक्ष्यम् 100.6.

ca'kṣas n (*cakṣ–*) light, inner light. 79.1; 81.1; 91.4; 98.6.

cat hide, conceal. CS IPV प्र चातयस्व 1.7.

can rejoice. AO IPV चनिष्टम् (2nd dual) 70.4.

cana' PCL affirmative : 32.1,19; 59.3; 82.7; 104.3; negative : 18.9; 32.13; 83.2; 86.6.

ca'nas n (*can–*) pleasure. 38.3 (s.n).

ca'niṣṭha a (*can–*) most happy. 20.8; 57.4; 70.2, 5.

candra' a (*cand* to please) pleasing. 39.7; 62.3.

car move. I P. *ā' car* be faithful; *ví car* waver; *pa'ri car* serve. PR चरामसि 89.5; चरति 46.3; 55.6; उद् चरन्ति 3.3; परि चरन्ति 1.15; अभि सम चरन्ति 33.9; SB अधि चराव 88 3; IPV उप चर 46.2; प्र चर 31.10; PT उच्चरत (neu.) 66.16; चरन्ती 36.7; आचरन्ती 76.3; चरन्तम् 104.8; उत् चरन्तम् 104 24; *IPF* उद् आ अचरत् 55.7; *AO INJ* वि चारीत् 25.1.

carú m kettle. 104.2.

carṣaṇi f (*cṛs* = *kṛṣ* to draw) people. 15.2; 27.3.

ci punish. I A. collect, know. V P. PR चयसे 52.2; PPT चितासः 18.10. agent noun : चेतारः 60.5.

cikitva's a wise. s. cit-

cit know. I P. PR चेतति 46.2; 96.3; PT चेतन्ती 95.2; IPF अचेतत् 95.2; PF चिकेत 56.4; 61.1; प्र चिकितुः 11.3; चिकिते (PS) 23.2; SB आ चिकेतत् 42.4; PT चिकित्वांसः 60.7; चिकितुषः (accu. plu.) 86.3; चिकितुषे 104.12; AO प्र अचिकितत् 80.2; अचेति (PS) 67.2; 78.4; CS चितयन्ति 60.6; IPF अचेतयत् 86.7.

cud urge, impel. I. PR SB चोदत् 27.3; IPV चोद 96.2; चोदेथाम् (2nd dual) 74.2; CS IPV चोदय 32.15; 77.4; PT चोदयन्ती 79.5.

cétiṣṭha a (cit-) most wakeful. 16.1.

cétṛ m (ci-) one who punishes. 60.5.

cyu shake. I A. PR CS प्र च्यावयति 19.1.

cyautna' n (*cyu*-) heroic deed. 19.5.

chad appear. II P. PF चच्छन्द 63.3.

chardís n (*chad* to cover) protection. 74.5.

chid cut, divide. VII. PPT परिच्छिन्नाः 33.6.

ja'gat n (*gā* to go) moving world. 27.3; 32.22; 60.2; 66.15; 101.6.

jaganva's a (PF PT of *gam*-) one who has gone. 7.5; 39.3; 88.2.

ja'gmi a (*gam* redu. adj.) habitual visitor. 20.1.

jan = *jā* be born. IV A. create. I. IPF UN अजनन्त 7.4; PF जजान 20.5; जज्ञिरे 7.3; जज्ञे 20.1; 28.3; 33.12; जज्ञुः 90.3; जज्ञुः 62.4; 79.4; PS जायसे 2.9; 50.3; 90.2; PT जज्ञानः 98.3; AO अजनिष्ट 4.2; 76.1; अजीजनत् 78.3; अजनि (PS) 94.1; UN आ जनिष्ट 3.9; जनिष्टाः 28.2; जीजनम् 15.4; OP उद् जनिषीष्ट 8.6; CS PR जनये 26.1; IPF अजनयन् 76.4; UN जनयन्त 1.1; 22.9; 31.11; IPV जनय 41.3; PT जनयन् 5.6,7; जनयन्ता 99.4; जनयन्तः 75.3; जायमानः (PS) 5.7 etc; FU जनिष्यते 32.23.

ja'na m common man. 20.6; 55.5; etc. *daívya ja'na* celestial tribe. 53.2; 89.5.

jā'ni f (*jan*-) wife. 18.2; 26.3.

janítra n (*jan*-) birth. 34.2; 56.2.

ja'niman n (*jan*-) creature, people. 2.10; 42.2; 60.3; 62.1.

janīy (denom from *ja'ni*) long for a wife. PR PT जनीयन्तः 96.4.

janús n (*jan*-) birth. 20.3; 21.1; 56.2; m 58.2. n creature. 4.1; 86.1.

ja'nman n (*jan*-) birth. 33.10. creature. 10.2; 46.2.

jambh yawn, snap. CS PR PT जम्भयन्तः 38.7.

ja'mbha m (*jambh*-) tooth. 3.4; 7.2.

jaraṇā' f (*jṛ*-) old age. 30.4. (s.n.).

jara'dasṭi a (*jarad aṣṭi* from *aś* to reach) grown old. 37.7.

ja'rūtha m name of a demon. 1.7 (s.n.); 9.6.

ja'lāṣa a cooling, healing. 35.6.

jas famish, feel exhausted. I. PR PT जसमानाय 68.8; PF IPV जजस्तम् (2nd dual) 97.9.

jā' f (*jan*-) people. 46.2; cf. *prajā'*.

jāmí a (*jan* = *jā*-) related. 72.3.

jāra' m (*jṛ*-) lover. 9.1; 10.1; 76.3.

ji conquer. I. PR जयति 32.9; OP जयेम 82.1; 98.4; PF PT जिग्युषः (gen. sing.) 32.12; AO INJ जेष्म 18.13.

jigatnú a (redu. adj. from *gam*-) habitual visitor. 65.1.

jinv quicken. I P. PR IPV जिन्वतम् (dual) 104.6.

dákṣa m pious activity, skill. 32.12; 60.6. s. *sudákṣa* 1.6; 2.3; 66.2 and *samāná-dakṣa* 26.2.

dakṣā'yya a (s. *dakṣ-*) 1.2; 97.8.

dagh reach upto. IV P. AO INJ दघ्न (1st plu.) 56.21; आधक् 1.21 (s. n.).

dádhyāśir a (*dádhi* + *āśir* from *ā śrī* to mix) having curds as its mixing ingredient. 32.4.

dabh injure, deceive. I P. PR दभन्ति 32.12; IPF INJ आ दभन् 56.15; DS दिप्सति 104.10, 11; दिप्सन्ति 104.20; dative used as INF दभाय 91.2.

dabhra' a (*dabh-*) small, few. 82.6; 104.10.

dam tame, subdue. CS PR PT दमयन्तम् 6.4.

da'ma m home. 1.2 (s. n.), 19; 12.2; 15 2; 42 4.

da'mūnas a (*da'ma*) home-devoted. 9.2.

da'mya a (*da'ma*) belonging to homes. 56.14.

day divide, distribute. I A. PR दयसे 23.5; वि दयसे 23.4; दयते 21.7; 84.4; 100.1; IPV दयस्व 37.2; IPF UN दयन्त 16.7.

darśata' a (*dṛś-*) lovely, beautiful. 66.14; 75.3.

da'vidyutat s. *dyut-*

daśasy (denom from *da'śas*) be gracious. PR OP आ दशस्येः 37.5; IPV दशस्य 28.4; आ दशस्य 43.5; PT दशस्यन् 5.7; 100.4; दशस्यन्तः 56.17.

daśasyā' f (*daśasy-*) desire to be gracious. 99.3.

das waste away. IV P. AO वि दासीत् 1.21 (s. n.).

dasmá a (*daṁs* to work wonders) wonder-worker. 3.4; 18.11; 22.8; 31.9. s. *daṁsánā*.

dásyu m (*das-*) demon, non-aryan. 5.6; 6.3; 19.4.

dasrá a (*daṁs* to work wonders) wonder-worker. 68.1; 69.3.

dah burn. I P. PR IPV अप दह 1.7; प्रति दह 15.13; IPF अदहः 1.7.

dā give. III. *ā'* take. *a'nu* yield. *pa'rā* hand over. PR ददाति 27.3; ददति 16.10; 32.15; SB ददः 24.1; 29.1; ददत् 28.5; 30.5; 32.5; 75.7; OP ददीरन् 48.4; 64.1; IPV ददात 57.6; ददातु 40.2, 6; प्र ददातु 104.9; PT ददत् 41.3; ददतः 19.10; 30.4; 103.10; IPF अददन्त 33.11; PF आ ददे 6.7; ददुः 74.2; ददिरे (PS) 90.1; AO अदात् 103.10; INJ दाः 1.5; 100.2; दात् 97.4; परा दाः 1.19; 46.4; UN अनु दात् 45.2; SB दाति 15.12; 42.4; IPV दात (2nd plu.) 56.15; दातु 15.11; DS PT दित्सन्तम् 32.5; INF दातोः 4.6.

dātrá n (*dā-*) gift. 56.21.

dā'na a (*dā-*) donated, gifted. 18.23.

dāná a (*dā-*) donor, patron. 27.4.

dārú a (*dṛ-*) breaker. 6.1.

dāś offer, give. I P. PR दाशति 59.2; SB दाशात् 100.1; OP दाशेम 3.7; 14.1,2; 29.3; PT दाशतः (nom. plu.) 14.3; 17.7; IPF अदाशत् 19.9; PF SB ददाशत् 20.8; PT दाश्वस् s. v.

dāśarājñá n war with ten kings. 33.3,5; 83.8.

dāśvás a (PF PT of *dāś-*) giver, sacrificer. 3.8; 5.8; 11.3; 16.12; 19.6; 20.2; 27.3; 37.4,5; 70.3; 71.2; 74.4; 81.3; 92.3.

dās attack. I P. PR अभि दासति 104.7.

dāsá a unaryan, demonical. 19.2; 83.1; m slave. 86.7 (s. n.).

didṛ'ś a (*dṛś-*) seer, observer. 86.3 (s. n.).

didṛkṣú s. *didṛś*.

didyú m (*dī-*) missile. 56.9; 85.2.

didyút f (*dyut-*) flashing missile. 25.1; 34.13; 46.3; 57.4.

tātyá a (*tatá* father) hereditary, 37.6.

tāyú m (=*stāyú* from *stā* to hide; s. Av. 4.16.1c and cf. *stena'*) thief. 86.5.

tigma' a (*tij* to sharpen) sharp. 18.18.

tilvilāy be soft. IPV तिल्विलायध्वम् 78.5 (s.n.).

tuj press forward. VII. PF PT तू-तुजाना 84.5; तूतुजानाः 67.6; CS PR PT तुजयद्भिः 104.7; INF आ तुजे 32.9.

tura' a (*tṛ*–) active, successful. 2.11; 22.5; 40.1; 41.2; 51.1; 56.10, 19; 58.5; 60.8; 86.4.

turaṇyú a (*turaṇy* to be active) active, zealous. 52.3.

turī'pa n (*tṛ*–) fluid, semen. 2.9.

tuvijāta' a (*tuví* from *tū* to grow strong) mightily born. 66.1.

túviṣmat a (*tuvis* = *tuví* from *tū*– to grow strong). strong. 20.4; 56.7; 58.1; 87.6.

tū'tujāna a (s. *tuj*–) 67.6; 84.5.

tūtuji a (redu. adj. from *tuj*–) active, liberal. 28.3.

tū'yam adv quickly. 29.2; 59.4.

tṛ cross. I. VI. PR तरति 1.5; 59.2; तिरते 59.2; तरन्ति 32.13; प्र तिरन्ते 67.9; 103.10; SB प्र तिराते 61.4; वि तिराति 58 3; OP तरेम 32.15; 56.24; 65.3; प्र तिरेतम् 84.3; प्र तिरेत 58.3; IPV प्र तिरतम् 93.4; प्र तिरत 57.5; प्र तिरध्वम् 56.14; IPF अतरत् 18.6; आ अतिरत् 82.6; आ अतिरन्त 7.6; INJ प्र तिरन्त 7.6; PF ततार 33.3; AO अतारिष्म 73.1; अतारीत् 4 5; OP तरुषेम 48.2.

tṛ'tsu m earlier name of Vasiṣṭhas; s. Introduction sec. 9. 18.7, 13, 15, 19; 33.5, 6; 83.4, 6, 8.

tṛd pierce, dig. VII P. IPF अनु अतृन्तम् (2nd dual) 82.3.

tṛp be pleased. IV. CS OP तर्पयेथाम् 64.4; PPT तृप्ताः 38.8.

tṛpa't adv (*tṛp*–) satisfyingly, pleasingly. 56.10.

tṛṣ be thirsty. IV P. AO PT तृषाणा 69.6.

tṛṣú adv (*tṛṣ*–) greedily. 3.4.

tṛṣṇa'j a (*tṛṣ*–) thirsty. 33.5.

tṛṣyā'vat a (*tṛṣyā'* from *tṛs*–) thirsty. 103.3.

trā defend. IV A. PR त्रायध्वे 59.1; IPV त्रायस्व 16.8; 19.7; PT त्रायमाणः 35.10; AO IPV त्रासीथाम् 64.2; 71.2.

tri-vandhurá a (*vandhúra* seat) three-seated. 69.2; 71.4.

trivártu a (*vṛt*–) triple. 101.2 (s. n.).

tryàmbaka m (*tri* + *ambā*) name of a god. 59.12.

tvad n (*tva* pronoun) some one. 101.3.

tvā́yata a (*yatá* from *yam*–) offered by you. 20.10.

tvāy (denom from *tvā́m*) long for you. PR PT त्वायन्तः 18.12; त्वायतः 18.2.

tvāyā' f (*tvāy*–) longing for you. 18.21; 29.3.

tvāyú a (*tvāy*–) desirous of you. 31.4.

tvā'vat a (*tvā́m*) like you. 21.8; 25.4; 32.23.

tviṣ f (*tvis* to be sharp) vehemence. 82.6.

tveṣá a (*tviṣ*–) vehement. 60.10; 100.3.

tveṣyà a (*tvis*–) vehement. 58.2.

tsáru m (*tsar* to creep) reptile. 50.1.

daṁsánā f (*daṁs* to work wonders) mysterious activity. 69.7.

dakṣ be piously active. I A. PR दक्षते 16.6; IPV दक्षत 32.9; 97.8; FU PS PT दक्षाय्य 1.2; 97.8.

dákṣa m pious activity, skill. 32.12; 60.6. s. *sudákṣa* 1.6; 2.3; 66.2 and *samānā-dakṣa* 26.2.

dakṣā'yya a (s. *dakṣ-*) 1.2; 97.8.

dagh reach upto. IV P. AO INJ दघ्म (1st plu.) 56.21; धाक् 1.21 (s. n.).

dádhyāśir a (*dádhi* + *āśír* from *ā śrī* to mix) having curds as its mixing ingredient. 32.4.

dabh injure, deceive. I P. PR दभन्ति 32.12; IPF INJ आ दभत् 56.15; DS दिप्सति 104.10, 11; दिप्सन्ति 104.20; dative used as INF दभाय 91.2.

dabhra' a (*dabh-*) small, few. 82.6; 104 10.

dam tame, subdue. CS PR PT दमयन्तम् 6.4.

da'ma m home. 1.2 (s. n.), 19; 12.2; 15 2; 42.4.

da'mūnas a (*da'ma*) home-devoted. 9.2.

da'mya a (*da'ma*) belonging to homes. 56.14.

day divide, distribute. I A. PR दयसे 23.5; वि दयसे 23.4; दयते 21.7; 84.4; 100.1; IPV दयस्व 37 2; IPF UN दयन्त 16.7.

darśata' a (*dṛś-*) lovely, beautiful. 66.14; 75.3.

da'vidyutat s. *dyut-*

daśasy (denom from *da'śas*) be gracious. PR OP आ दशस्येः 37.5; IPV दशस्य 28.4; आ दशस्य 43.5; PT दशस्यन् 5.7; 100.4; दशस्यन्तः 56.17.

daśasyā' f (*daśasy-*) desire to be gracious. 99.3.

das waste away. IV P. AO वि दासीत् 1.21 (s. n.).

dasmá a (*daṁs* to work wonders) wonder-worker. 3.4; 18.11; 22.8; 31.9. s. *daṁsánā*.

dásyu m (*das-*) demon, non-aryan. 5.6; 6.3; 19.4.

dasrá a (*daṁs* to work wonders) wonder-worker. 68.1; 69.3.

dah burn. I P. PR IPV अप दह 1.7; प्रति दह 15.13; IPF अदहः 1.7.

dā give. III. *ā'* take. *a'nu* yield. *pa'rā* hand over. PR ददाति 27.3; ददति 16.10; 32.15; SB ददः 24.1; 29.1; ददत् 28.5; 30.5; 32.5; 75.7; OP ददीरन् 48.4; 64.1; IPV ददात 57.6; ददातु 40.2, 6; प्र ददातु 104.9; PT ददत् 41.3; ददतः 19.10; 30.4; 103.10; IPF अददन्त 33.11; PF आ ददे 6.7; ददुः 74.2; ददिरे (PS) 90.1; AO अदात् 103.10; INJ दाः 1.5; 100.2; दात् 97.4; परा दाः 1.19; 46.4; UN अनु दात् 45.2; SB दाति 15.12; 42.4; IPV दात (2nd plu.) 56.15; दातु 15.11; DS PT दित्सन्तम् 32.5; INF दातोः 4.6.

dātrá n (*dā-*) gift. 56.21.

dā'na a (*dā-*) donated, gifted. 18.23.

dāná a (*dā-*) donor, patron. 27.4.

dārú a (*dṛ-*) breaker. 6.1.

dāś offer, give. I P. PR दाशति 59.2; SB दाशत् 100.1; OP दाशेम 3.7; 14.1,2; 29.3; PT दाशतः (nom. plu.) 14.3; 17.7; IPF अदाशन् 19.9; PF SB ददाशत् 20.8; PT दाश्वस् s. v.

dāśarājñá n war with ten kings. 33.3,5; 83.8.

dāśvás a (PF PT of *dāś-*) giver, sacrificer. 3 8; 5.8; 11.3; 16.12; 19.6; 20.2; 27.3; 37.4,5; 70.3; 71.2; 74.4; 81.3; 92.3.

dās attack. I P. PR अभि दासति 104.7.

dāsá a unaryan, demonical. 19.2; 83.1; m slave. 86.7 (s. n.).

didṛ'ś a (*dṛś-*) seer, observer. 86.3 (s. n.).

didṛkṣú s. *didṛś*.

didyú m (*dī-*) missile. 56.9; 85.2.

didyút f (*dyut-*) flashing missile 25.1; 34.13; 46.3; 57.4.

dipsú a (DS of dabh) deceiver, cheat. 104.20.

diviṣṭi f (*dív* *iṣṭí* from *iṣ* to wish) sacrifice. 74.1.

diś direct, send. VI. PF IPV दिदेष्टु 40.2.

dih smear, cover. I. IPF UN परि देहत् 50.2.

dī fly. IV. PR दीयन्ति 74.4.

dī shine. III P. PR IPV दिदीहि 1.21; 3.10; दीदिहि 1.3; 15.8; PT दीद्यत् 10.1; IPF अदीदेः 5.3; PF दीदाय 3.5; 12.1; PT दीदिवः (voc.) 1.8.

dīdivás a (PF PT of dī–) shining. 1.8.

dī'dyat a (PR PT of dī–) shining. 10.1.

dī'dhiti f (*dhī*–) pious thought. 1.1 (s.n.).

dīrghá-prayajyu a (*prá* *yaj*–) steadfast worshipper. 82.1.

dīrghaśrút a (*śru*–) far-famed. 16.8; 61.2; 76.7; 81.5.

ducchúnāy (denom from *ducchu'nā*) behave wickedly. PR दुच्छुनायते 55.3,4.

duḥśáṁsa m (*śaṁs*–) evil-tongued man. 94.7,12.

dukṣaḥ s. *duh*–

dudhrávāc a (*dudhrá* from *dudh* to offend) of cutting speech. 21.2.

dur-atyétu a (*áti* *i*–) difficult to cross. 65.3.

durā́dhī' a (*dur* *ādhī'*) evil-minded. 18.8; 32.27.

duritá n (*dur* *itá* from *i*–) misfortune. 12.2; 32.15; 44.3; 65.3; 78.2; 82.7.

duréva a (*dur* *éva*) of bad intentions. 68.7.

durókam adv (*dur* *óka* from *uc*–) unpleasantly. 4.3.

duroṇá n home. 7.4; 12.1; 16.8; 42.4; 60.5; 70.2; 92.3.

durgá n (*dur* *gā*–) difficulty. 25.2; 60.12; 61.7.

durdṛ's'īka a (*dur* *dṛśīkā'* from *dṛś*–) ugly. 50.1.

durbhṛ'ti f (*dur* + *bhṛti* from *bhṛ*–) poverty. 1.22.

durmati f (*mati*) disfavour. 1.22; 56.9.

du'rya a (*du'r* door) household. 1.11.

du'ryā f (*du'r* door) house. 1.11.

durvā́sas n (*vā́sas* from *vas* to wear) bad clothing. 1.19.

durhṛṇāyu' a (*dur* *hṛṇā* anger) wrathful. 59.8.

du'vas n (*dā* or *dū* to serve) service. 20.6; 22.4.

duvasy (denom from *du'vas*) serve. 82.5.

duvoyú adv (=*duvasyu*) serviceably. 18.14; 25.

duṣ be defective. IV P. PR CS दूषयन्ति 104.9; AO INJ वि दुक्षः (2nd sing.) 4.7. s. *duh*–

duh milk. II. PR दुहे (3rd sing.) 101.1; IPV दुग्धम् (2nd dual) 74.3; PT दुहानाः 41.7; 43.4; 80.3; PF दुदुहे 95.2; AO INJ वि दुक्षः 4.7 (s.n.); DS PT दुदुक्षन् 18.4; PPT दुग्धम् 74.3 (s.n.); 98.1.

dū́ḍhī' a (*dur* *dhī'*) of bad intentions. 82.1.

dūṇā'śa a (*dur* *naś*–) inimitable. 18.25; 32.7.

dūré-artha a (*ártha*) having a distant goal. 63.4.

dūḷábha a (*dur* *dábha* from *dabh*–) difficult to deceive. 60.6; 86.4.

dṛ break, tear. II P. INT IPF UN वि दर्दः (3rd sing.) 18.13; IPV दर्दृहि 55.4; दर्दृहि 55.4; CS PT दरयन् 5.3.

dṛṁhitá a (PPT of *dṛh* to be firm) firm. 18.13; 99.5.

dṛḍha' a (PPT of *dṛh* to be firm) firm. 27.2; 75.7; 79.4.

dṛ'ti m (*dṛ*-) skin bag. 89.2; 103.2.

dṛś (= *paś*) see. PF ददृक्षे (2nd sing. PS) 76.3; ददृशे 9.2 (PS); 6.15; 62.1; AO उप अदृश्रन् 67.2; प्र अदृश्रन् 76.2; प्रति अदृश्रन् 75.6; 78.1, 3; PS अदर्शि 77.3; प्रति अदर्शि 81.1; सम् अदृक्षत 83.3; INJ दृशन् 104.24.

deva'tā adv (instru.) among the gods. 1.23; 85.3.

deva'tāti f (*tāti* = *tāt* affix of totality) totality of gods. 1.18; 2.5; 38.7; 39.1 (s. n.); 43.3.

devatrā' adv among the gods. 23.5; 34.9; 52.1; 60.1.

devay (denom from *deva*) long for the gods. PR PT देवयन्तः 2.5; 43.1; 47.1,2; 69.6; 73.1; 92.2; देवयन्तीः 10.3; 18.3; 69.2; देवयन्तं 69.4.

devayā'na a leading to the gods. 38.8 (s. n.); 76.2.

devayā'van a (*yāvan* from *yā*-) who approaches the gods. 10.2.

deva'vīti f (*vīti* from *vī*-) sacrificial feast. 19.4; 67.6; 84.5.

deva'hita a (*hita'* from *dhā*-) assigned by gods. 66.16.

deva'hiti f (*hiti* from *dhā*-or *hi*-) assignment of gods. 103.9.

deva'hūti f (*hūti* from *hū*-) call to gods. 14.1, 3; 83.7.

devahū'ya n (*hūya* from *hū*-) call to gods. 85.2.

deva-héḍana n (*héḍana* from *hiḍ*-) offence to gods. 60.8.

deṣṇa' n (*dā*-) gift. 20.7 (s. n.); 32.21; 37.3; 58.4; 93.4.

dehī' f (*dih*-) wall, rampart. 6.5.

doṣāvastṛ' a (*doṣā' vastṛ'* from *vas* to shine). illuminator of nights. 15.15.

doṣā' adv (instru.) at night. 1.6; 3.5.

dyukṣa' a (*dyú kṣa'* from *kṣi* to dwell) celestial. 31.2; 34.24.

dyut shine. I. PR PT द्युतानः 8.4; द्युतानम् 75.6; INT PR PT दविद्युतद् 10.1.

dyúbhakta a (*bhakta'* PPT of *bhaj*-) assigned by gods. 40.2.

dyumna' n (*dyú*) glory. 7.6; 25.3; 82.10.

drapsa' m (*dru*-) drop. 33.11; 87.6.

drava't adv (*dru*-) quickly. 10.2 (s. n.).

dru run. I P. PF SB दुद्रवत् 16.2.

draviṇoda's a (*dra'viṇas* wealth *da's* from *dā*-) giver of wealth. 16.11.

drugdhá a (PPT of *druh* to offend) offence, fault. 86.5.

drúh f Spirit of malice. 16.8; 59.8; 61.5; 75.1; 104.7,17.

droghavā'c a (*drógha* from *druh* to offend) speaker of offending words. 104.14.

dvayāvín a (*dvayá*) double dealer. s. *ádvayāvin* (56 18).

dvādaśá a twelfth. 103.9 (s. n.).

dvitā' adv surely, doubly so. 28.4; 86.1.

dvibárhas a (*bárhas* from *bṛh* to be strong) doubly strong. 8.6; 24.2.

dhav run. I A. IPF अधवन्त 18.15.

dhā put, hold, support. III. PR दधामि 34.8; दधाथे 61.3; 70.3; अधि धत्थः 68.6; धत्थ 37.2; दधाति 1.23; 9.1; 16.12; 32.12; 75.6; 95.3; वि दधाति 38.1; 79.3; दधन्ति 56.19; दधते (sing.) 20.6; 68.5; (plu.) 90.6; SB दधः 30.3; वि दधः 17.7; OP दधीमहि 40.1; IPV धेहि 11.5; 75.2,8; अधि धेहि 25.3; धत्तम् 58.3; 67.10; 69.8; 84.4; 97.10; 98.7; 104.2; धत्त 56.20; दधात 32.13; 34.6; 58.3; आ दधात 34.4; दधातु 34.20; 45.4; आ दधातु 104.9; वि दधातु 34.22; अभि दविध्वम्

34.9; दधतु (plu.) 51.1; दधन्तु 62.6; PT दधत् 24.4; दधतौ 70.4; दधती 77.5; दधान: 45.1; 95.5; आ दधाना: 60.8; प्रति दधाना: 73.1; दधाना 76.7; 80.2; दधाना (dual) 69.2; दधाना (PS) 84.1; IPF अदधात (2nd plu.) 33.4; PF दधिषे 92.1; 98.2; आ दधिषे 28.2; दधे 50.1; दधिरे 11.4; 17.6; 31.12; 53.1; 104.18; दधु: 32.2; वि दधु: 66.11; सम् दधु: 82.2; AO आ अधात् 88.4; अधायि (PS) 7.4; 24.5; 34.14; UN धायि 5.2; नि धायि 4.4; 88.4; धु: 40.4; 85.3; INJ धु: 34.18; 36.9; SB धा: 20.10; 77.6; 79.5; अधि धा: 24.5; धात् 34.17; 38.3; IPV धीमहि 66.9; नि धीमहि 15.7; धातम् 71.5; धातन 47.4; धात 39.6; धातु 23.6; INF धियध्यै 34.24.

dhā'man n (*dhā-*) abode, law, power. 36.5; 58.1; 60.3; 61.4; 63.3; 66.18; 87.2.

dhā'yas a (*dhā-*) supporting. 95.1.

dhāyú a (*dhā-*) supporter. 36.4.

dhāv run, flow. I. PR आ धावति 32.6.

dhāsí m (*dhā-*) food. 6.2.

dhiṣáṇā f (*dhā-*) name of a goddess. 90.3.

dhíṣṇya a (*dhā-*) supporter. 67.1; 72.3.

dhī think. III. PR SB आ दीधयन् 7.6; PT दीध्याना: 90.4,5; 91.4; IPF अदीधयु: 33.5.

dhī' f (*dhī-*) hymn, prayer. 1.5,10; 10.1 etc.

dhītí f (*dhī-*) hymn, prayer. 13.1; 15.9; 64.4; 66.10.

dhī'ra a (*dhī-*) wise. 31.11; 86.1.

dhī'vat a (*dhī'*) pious, possessed of hymns. 83.8.

dhúni a (*dhvan* to roar) roaring, thundering. 5.5; 19.4; 56.8.

dhū shake. V P. PPF UN वि दूधोत् 21.4.

dhū'ti a (*dhū-*) shaker. 58.4.

dhūrtí f (*dhvṛ* to injure) mischief. 1.13; 94.8.

dhṛ support, hold. X. PR धारयन्ति 85.3; PT धारयन्तम् 104.13; IPF UN धारयन्त 66.2; INJ धारयत् 64.4; PF दाधर्थ 99.2,3.

dhṛṣ dare, be bold. V P. PF SB दधर्षति 32.14.

dhṛṣatā' adv (instru.) boldly. 19.3.

dhṛṣṇú a (*dhṛṣ-*) bold. 19.3; 20.5; 56.8.

dhénā f (*dhe* to feed) stream, river. 21.3; 94.4.

dhéṣṭha a (sup of *dhā-*) best bestower. 93.1.

dhmā = *dham* blow. I P. PPT ध्मात: 89.2.

dhraj rush forth, swoop. I. PR PT ध्रजत: 36.3.

dhrúti f (*dhvṛ* to injure) deception, fraud. 86.6.

dhruvá a (*dhṛ-*) firm. 74.5; 82.6; 88.7; 100.4.

dhruvás n (*dhṛ-*) firmness. 70.1.

dhrúvi a (*dhṛ-*) firm. 35.8.

dhvasirá a (*dhvas* to burst) bursting. 83.3.

dhvasmanvát a (*dhvasmán* smoke) smoky. 4.9.

naktán n (*naś-*) night. *naktábhiḥ* adv at night. 104.18.

naks attain, reach. I. PR नक्षन्ते 37.7; 58.1; PT नक्षमाणा 31.8; नक्षमाणा: 93.3; IPF UN नक्षन्त 52.3; प्र नक्षन्त 42.1; INJ नक्षत् 39.6; FU PS PT नक्ष्य 15.7.

nákṣatra n (*nakṣ-*) star, sun. 81.2 (s.n.); 86.1.

naksya a (s. *nakṣ-*) 15.7.

nad roar. I P. PR CS PT नदयन् 7.2.

nápāt m child, descendant. 16.1; 17.6; 34.15; 35.13.

nábhas n (*nabh* to roar, burst) cloud. 97.6.

nam bend. I. PR आ नमे 32.20; आ नमन्ति 56.19; IPV नमध्वम् 56.17; IPF INJ सम् नमन्त 31.9; 41.6; CS अनमयत् 6.5; AO SB नंसन्ते 58.5.

namasya' a (*námas*) praiseworthy. 38.3. respectful. 95.4 (s.n.).

nárya a (*nṛ*) manly, fit for men. 1.21; 7.6; 20.1,5; 21.4; 25.1; 45.1; 48.1; 95.3; 100.1.

návya a (*nu*–) fit to be praised. 18.5.

návya a (*náva*) fresh, new. 4.8; 80.2; 91.2; 93.4.

naś attain, reach. I. PR नशते 82.7; SB नशत् 32.21; नशन्त 1.22; AO अनष्टाम् 45.2; आनट् 7.7; 90.2; INJ अभि नट् 104.23; प्र णक् 56.9; 94.8.

náś f (*naś*–) night. 71.1.

náhus m (*nah* to bind) man. 6.5.

nāth beseech. I A. PPT नाथितास: 33.5.

nicetṛ a (*ní ci* to know) observer. 57.2.

niṇyá n (*ní*) secret. 33.9; 56.4; 61.5.

nitóśana a (*ní tuś* to destroy) destroyer. 92.4.

nítya a (*ní-tya*) one's own, reliable. 1.2,12,17,21; 4.7; 88.6.

níd f slander. 16.8; 31.5; 75.8; 94.3.

nídhi m (*ni dhā*–) offering. 67.7; 69.3.

niyút f (*ní yu* to yoke) mare, prayer. 18.10; 23.4 (s.n.); 72.1; 90.1,3; 91.3,5,6; 92.1,3,5.

nireká m (*ní ric*–) exuberance. *nireké* adv extravagantly. 18.23; 20.8 (s.n.); 90.3.

nírṛti f (*nís ṛti* from *ṛ*–) goddess of destruction. 37.7; 58.1; 104.9.

nirṛthá m (*nís ṛtha* from *ṛ*–) destruction. 104.14.

nirṇíj f (*nís nij* to wash) gown 64.1.

nivát f (*ní vat*) flowing in low places. 50.4. s. *pravát*.

nisvarám adv (*ní svará*) noiselessly. 1.7 (s.n.); 104.5.

nī lead, carry. I. PR नयथ 59.1; नयन्ति 60.6,7; IPV प्र नयन्तु 64.3; PT नयन्ती 77.3; IPF अनयन् 18.7; अनयन् 33.2; PF सम् निनेथ 28.3; OP अभि निनीयात् 88.2.

nīthá n (*nī*–) hymn. 26.2. s. *puruṇīthá*.

nī'lapṛṣtha a having the black (smoke) on his back. 59.7 (s.n.).

nī'lavat a (*nila* smoke) smoke-laden. 97.6 (s.n.).

nu praise. *II P.* IPF INJ प्र नवन्त 42.1; INT PR अभि नोनुम: 32.22; अभि प्र णोनुम: 31.4; IPF UN नर्विनोत् 87.2.

nud urge, drive. VI. PR IPV परा नुदस्व 32.25; नुदेथाम् 104.1; PF प्र नुनुदे 86.1; परा नुंनुदे 18.16.

nū́ cid PCL never at all. 20.6; 22.8; 27.4; 32.5; 56.15; 93.6.

nṛmṇá n (*nṛ*) heroism. 30.1; 48.3; 56.5.

nṛvát a attended by heroes. 3.8; 26.1; 41.3.

nṛ'ṣāti f (*nṛ' sāti* from *san*–) acquisition of heroes, battle. 27.1. s. *śū'rasāti*.

nemádhiti f (*néma dhiti* from *dhā*–) battle. 27.1.

nyarthá n (*ní ártha*) wrong destination, disaster. 18.9.

paktí f (*pac*–) cooked offering. 32.8.

pac cook. I P. PR IPV पचत (2nd plu.) 32.8.

paṇí m (*paṇ* to barter) miser. 6.3. 19.9.

pat fall, fly. I. PR पतन्ति 85.2; CS पतयन्ति 104.18,20; SB पताति 25 1; AO अपप्तन् 59 7.

pat rule, govern. IV. PR PT पत्यमान: 18.8,16.

pátnī f (*pat* to rule) queen, wife. 34.20; 75.4.

pátman n (*pat* to fly) flight, journey. 34.5.

pad go. IV A. AO PRC अव पदीष्ट 104.16,17.

padavī' m (*padá vī–*) guide. 36.2.

pádya a (*pada'*) belonging to the foot. 50.1-3.

pan praise. I A. IPF UN CS पनयन्त 1.10; AO INJ पनिष्ट (PS 3rd sing.) 45.2.

payodhā' a (*dhā* from *dhe* to feed) sucking. 56.16 (s. n.).

para's adv beyond, far away. 99.1; 104.11.

parāka' n (*pa'rā ac* to go) distance. 75.4; 100.5.

parāvát f (*párā vat*) far off place. 97.2.

parāśará m name of a sage. 18.21. a (*párā śṛ* to shatter) shatterer. 104.21.

paricákṣya a (*pári cakṣ–*) censurable. 100.6.

párijman m (*pári jmán* from *gam–*) wanderer. 13.3; 40.6.

páritakmyā f (*takmyā'* from *takman*) calamity. 69.4.

paridhí m (*pári dhā* to wear) garment. 33.9.

páribhūti f (*pári bhū* to overpower) overpowering might. 66.10.

pariyattá a (*pári yat* to surround) surrounded. 83.8.

parivatsarī'ṇa a (*pári vatsará*) annual, yearly. 103.8 (s.n.).

páriṣṭi f (*pári as–*) obstruction. 19.7.

párihvṛti f (*pári hvṛ–*) crookedness. 82.7.

párus n (*pṝ–*) joint. 50.2.

partṛ' m (*pṛ–*) saviour 16.10.

paryetṛ' m (*pári etṛ'* from *i–*) opponent. 40.3.

párśāna m abyss. 104.5.

paś=*spaś* see. IV. s. *dṛś*. PR पश्यसि 98.6; पश्यति 55.6; पश्यन्ति 78.4; परि पश्यन्ति 87.3; OP पश्येम 66.16; PT पश्यन् 60.2; अव पश्यन् 49.3; अभिपश्यन्ती 75.4; पश्यमानास: 83.1; IPF अपश्यताम् 33.10.

paśavya' n (*paśú*) herd of cattle. (s. *vasavya'*) 98.6.

paśutṛ'p a (*paśu' tṛp–*) cattle-feeder. 86.5 (s. n.).

pastyà n house. 97.5.

pā drink. I. PR SB पिबाथ: 67.4; 69.3; IPV पिब 22.1; 29.1; 90.1; पिबतम् 66.18; 74.2,3; पिबत 38.8; 59.3; पिबध्वम् 37.2; पिबन्तु 51.2; PT पान्तम् 33.2 (?); PF पपाथ 98.3; AO IPV पाहि 98.2; पातम् 66.19; 91.6.

pā protect. II. PR पासि 28.2; परि पासि 5.7; पाथ: 91.2; नि पासि 1.15; नि पान्ति 56.19; IPV पाहि 1.13; 15.15; 54.3; पात (2nd plu.) 1.20,25; नि पाहि 3.7,8; 4.9; पातु 15.3;101.6; 104.23; नि पातु 38.3,5. AO SB परि पासत: 34.23.

pā'ka a (*pac–*) simple, innocent. 104.8.

pākaśaṁsa' a (*pā'ka śa'ṁsa* from *śaṁṣ–*) innocent speech. 104.9.

pā'jas n lustre. 3.4; 10.1.

pā'ñcajanya a (*pa'ñcajana*) belonging to or fit for people. 72.5.

pā'thas n (*pā* to protect) protectorate. 5.7; 34.10; 47.3; 63.5.

pā'nta m (*pā* to drink) drink. 33.2. (s.n).

pāyú m (*pā* to protect) defender. 37.8; 38.3.

pāra' n (*pr̥–*) other end. 60.7; 73.1.

pā'rya a (*pāra'*) helpful. 27.1; 32.14,21; 83.5.

pitú m (*pī–*) nourishment, food. 104.10.

pinv fatten, swell. I. PR पिन्वसि 5.8; पिन्वन्ति 57.1; IPV पिन्व 24.6; पिन्वतम् 82.3; 99.6; PT पिन्वमाना: 50.4; IPF अपिन्वतम् 68.8; 82.3; UN पिन्वन्त 34.3.

pitrya a (*pitr̥'*) ancestral. 1.9; 56.23; 72.2; 86.5.

piś paint, adorn. VI. PR PT आ पिशाना: 57.3; IPV पिश 18.2 (s.n.); PF पिपिशु: 103.6.

píśuna a (*piś–*) treacherous, wicked. 104.20.

piṣ grind. VII P. PR IPV सं पिनष्टन 104.18.

pī swell. II A. PF पीपाय 27.4; पिप्यु: 23.4. SB पीपयन् 65.2; IPV पिप्यतम् 94.2; PT पिप्याना: 36.6; पीपिवांसम 96.6; PPF अपीपयन्त 36.3; PPT प्र पीना: 41.7.

pīpiva's a (PF PT of *pī'–*) swelling. 96.6.

pī'vas a fat, ample. (*pī–*) s. *pī'voanna*.

pī'voanna a (*pī'vas a'nna*) having rich food. 91.3.

putrīy (denom from *putra'*) long for sons. PR PT पुत्रीयन्त: 96.4.

púrandhi m deity. 9.6; 35.2; 36.8; 39.4. f abundance, bounty. 32.20; 64.5; 67.5; 97.9.

purú a (*pr̥* to fill; fem. *pūrvī'*) abundant. 45.1; 53.3; 62.1; 70.4, 5; 81.3. adv 97.7.

purukṣú a (*purú kṣú* food) rich in nourishment. 5.9; 84.4.

puruṇītha' a (*purú nītha'*) ample hymn. 9.6.

puruṣya' a (*púruṣa*) human, born of man. 29.4.

puroḍā'ś m (*pura's dāś–*) fore-offering. 18.6.

puróhiti f (*purás hiti* from *dhā*) priestly work. 60.12; 83.4.

purvaṇīka a (*purú a'nika*) having many faces. 42.3.

puṣ thrive, nourish. IV P. PR पुष्यसि 32.16; पुष्यति 32.9; PT पुष्यन्ती 56.5; INF पुष्यसे 57.5.

púṣkara n (*puṣ–*) lotus. 33.11.

pū flow (intr.). I A. purify (tr.). IX. PR पुनीषे (1st sing) 85.1; पवन्ते 28.4; PT पुनान: 9.2; पुनाना: 49.1; PPT पूता: 3.9.

pūta'dakṣa a having pure skill. 65.1.

pūrú m (*pr̥–*) man. 5.3 (s.n.); 8.4; 18.13; 19.3; 96.2.

pūrvagátvan m (*pū'rva ga'tvan* from *gam–*) leader, harbinger. 67.7.

pūrvabhā'j a (*bhaj–*) early receiver of a gift. 93.4 (s. n.).

pūrva'hūti f (*hūti* from *hū–*) early call. 35.5; 39.2.

pū'rvī (fem. of *purú*) ample. 2.5; 21.3; 26.4; 32.13; 48.3; 67.3; 91.2.

pr carry safely. III P. PR पिपर्ति 70.2; अति पिपर्ति 66.5; IPV पिपृहि 16.10; पिपृतम् 60.12; PT CS पारयन्ता 69.7; AO SB अति पर्षन् 97.4; अति पर्षन् 40.4; 60.7; निः पर्षद् 68.7; IPV अति पर्षि 23.2.

pr̥'kṣ f (*pr̥c–*) food (*pr̥'kṣaḥ* plu.). 36.5; 74.5; 90.5.

pr̥kṣá a ()*pr̥c–*) strong. 37.6; 60.4.

pr̥c give liberally, contact. VII. सम् पृञ्चते 103.4; IPV पृङ्क्तम् 93.2; PT पृञ्चन्त: 67.9; AO SB पर्चः: 100.2.

pr̥tanā'jya n (*pr̥tanā ajya* from *aj–*) battle. 99.4.

pr̥tanāyú a (*pr̥'tanā*) longing for a fight, inimical. 1.13.

pṛthupa'rśu a (*párśu*) having broad axes. 83.1 (s. n.).

pṛ'śni a spotted. 103.4,6. f mother of Maruts. 35.13; 56.4.

pṝ fill. IX. PR SB आ पृणीधे 61.2; IPV पृणत्वम् 16.11; 37.1; आ पृणीतम् 65.4; PT पृणन्-पृणते 32.8; आ पृणन्तः 75.3; IPF अपृणाः 13.2; AO IPV पूर्धि 24.6; आ पूपुरन्तु 62.3; PPT पूर्णम् 103.7; पूर्णान् 16.11; पूर्णा (dual) 37.3.

pétva m goat. 18.17.

péru a (*pṛ*–) one who helps. 35.13.

péśas n (*piś*-) ornament. 34.11; 42.1.

pótṛ m (*pū*-) cleanser. 16.5.

prakalavíd a (*prakala*) exact calculator. 18.15 (s. n.).

praketa' m (cit–) light, knowledge. 11.1 (s. n.); 33.9,12.

prakrīdín a (*pra' krīd*) playful. 56.16.

pra'cetas a (cit–) wise. 4.4; 16.5,12; 17.5; 31.10; 87.3.

prakhyai (INF of प्र ख्या to see).

pracch inquire. VI. PR पृच्छे 86.3; PT पृच्छमानः 1.23; INF वि पृच्छम् 86.3; PPT पृष्टः 5.2.

prajava' m (*jū*–) speed. 33.8.

prajā' f people. 33.7; 35.10. offspring. 36.9; 57.6; 96.6.

pra'ṇīti f (*pra' nī*–) guidance. 28.3, 32.15.

prata'raṇa a (*pra' tṛ*–) furtherer. 54.2.

pratica'kṣa n (*cakṣ*–) appearance. s. *supratica'kṣa*. (1.2).

pratihvara' m (*hvṛ*–) vault. 66.14.

pra'tīka n face. 3.6; 8.1; 36.1.

pratī'tya a (*pra'ti i*–) fit to be greeted. 68.6 (s. n.).

prath broaden, extend. I A. IPF अप्रथन्त 33.6; PF SB पप्रथत् 42.6; 86.1; PT पप्रथानः 69.2; पप्रथाना 18.5.

pradív f old day, ancient time. *pradívaḥ* and *pradívi* are adverbial cases used in the sense of 'from' and 'in' old days resp. at 90.4 and 98.2.

prapitvá n (*pat*–) advance. 41.4.

prápītā a (*pra' pī*–) fully filled. 41.7; 80.3.

prabhú a (*pra' bhū*–) mighty, prevailing. 82.3.

prabhuvasu a having powerful riches. 22.2.

pra'bhūta a (*pra' bhū*–) pervaded, prevailing. 77.3.

pra'bhṛti f (*pra' bhṛ*–) offering. 38.2.

prabhṛtha' m (*pra' bhṛ*–) offering. 40.5.

prámati f (*prá mati*) providence. 93.3. a providing. 29.4.

pra'mahas a (*pra' ma'has* greatness) glorious. 66.2.

pra'yajyu a (*pra' yaj*–) pious, holy. 56.14.

pra'yata a (*pra' yam*–) offered. 98.6.

prayantṛ' m (*pra' yam*–) giver. 19.1.

pra'yasvat a (*pra'yas* from *prī*–) rich in sacrificial food. 73.2; 85.4; 94.6.

prayotṛ' m (*pra' yu*–) separator. 86.6.

pravát a (*prá vat*) swift-flowing. 32.27; 50.4. f eminence. 37.5. s. *niva't*.

pravrājá' m (*pra' vraj*–) midstream. 60.7.

právikta a (*pra' vic*–) separated. 85.3 (s. n.).

pra'śasti f (*pra' śaṁs*–) praise. 6.1; 22.3.

prasarga' m (*pra' sṛj–*) full release. 103.4.

prasava' m (*pra'sū–*) impulsion. 82.4.

prasavitṛ' m (*pra'sū–*) impeller. 63.2.

pra'siti f (*pra' si–*) snare. 3.4; 32.13; 46.4; 104.13.

prasū' f (*pra' sū–*) motherly plant. 9.3; 35.7.

pra'huti f (*pra' hu–*) offering. 90.2.

prā fill. II P. PF पप्राथ 20.4; 98.3; PPT आ प्राता 16.8.

prācī'nam adv (*prā'c*) in the east. 76.3.

prāta' a PPT of *prā* to fill.

prī please. IX. PR प्रीणाते 7.3; PT प्रीणान: 13.1; प्रीणाना (dual) 91.5; PF SB पिप्रयत् 17.4; PT पिप्रियाणा: 57.2.

pruth snort. I. IPF UN प्रोथत् 3.2.

preṅkha' m (*prá īṅkh–*) swing. 87.5; 88.3.

proṣṭhe-śayá a (*próṣṭha* verandah) *lying in the verandah.* 55.8.

ba'ndhu *m* (*badh to* bind) relationship. 67.9; 72.2.

ba'ps (INT of *bhas–*) snap. PR PT बप्सत: 55.2.

barh (= *bṛh*) prosper, be great. I, VI P. CS PR IPV सम् बर्हय 31.12.

barhís n grass seat; (secondarily,) sacrifice. 46.4; 75.8.

balí m offering. 18.19.

balihṛ't a (*hr–*) bringer of offering. 6.5.

bādh oppress, drive. I. A. PR बाधते 69.3; IPV अप बाधध्वम् 56.20; अप बाधताम् 50.2; PT बाधमाना 77.1; 78.2; AO UN वि बाधिष्ट 23.3; INT वि बाबधे 36.5; बद्बधे 61.4; PT बद्बधान: 69.1; प्र बाबधाना 95.1; PPT नि बाधितम् 83.6; बाधिताय 91.1.

bāha'va (= *bāhú*) m arm. 62.5.

bāhú m arm. 22.1; 25.1; 45.2; 79.2; 84.1; 98.4.

bī'riṭa m mid-air. 39.2.

budh know. I P. PR बोधामसि 21.1; IPV बोध 21.1; 22.4; आ बोध 22.3; बोधि 75.2; AO प्रति अभुत्स्महि 81.3; प्रति अबुध्रन् 80.1; उद् अबुध्रन् 72.3; अबोधि 9.1; 80.2; प्रति अबोधि 73.3; UN प्रति बुधन्त 9.4; 78.5; PT बुधान: 68.9; PF SB बुबोध: 37.6; PT बुबुधान: 44.3; CS PR PT बोधयन्त: 44.2; बोधयन्ती 79.1.

budhna' m bottom. 34.16.

budhnyà a (*budhná*) lying at the bottom. 6.7; 34.17; 35.13; 38.5; 56.14.

bṛh s. *barh*.

bradhna' a tawny. 44.3.

bra'hmakṛti f (*bra'hman kṛ'ti*) poetic work. 28.5; 29.2.

bráhman n (*bṛh–*) hymn. 1.20; 18.4 etc.

brahmán m (*bṛh–*) priest. 7.5; 33.11; 42.1.

brū speak. II A. PR उप ब्रुवे 44.3; प्रति ब्रुवे 31.6; ब्रुवन्ति 26.3; SB ब्रव: (2nd sing.) 60.1; ब्रवत् 64.3; PT ब्रुवाण: 36.2.

bhaktá a (PPT of *bhaj–*) *allotted.* 81.2.

bhaṅgurā'vat a (*bhaṅgurá from bhañj* to break) deceptive. 104.7.

bhaj distribute. allot. I P. enjoy. I A. PR IPV आ भज 27.1; 46.4; आ भजतन 56.21; PF वि बभाज 18.24; भेजे 18.16; भेजाते 39.1; वि भेजिरे 1.9; AO INJ भक्षि (1st sing.) 41.2; वि भाक् 18.13; OP भक्षीमहि 96.6; 98.6; PPT भक्तेन 81.2.

bhan speak. I A. IPF UN आ भनन्त 18.7.

bhāra m (*bhṛ–*) battle. 32.24; 82.9.

bhavítra n (*bhū–*) what is to be. 35.9.

bhas eat, devour. III. INT PR PT बप्सतः 55.2.

bhā shine. II P. PR अभि वि भाति 5.2; भाति 9.3; आ भाति 10.1; वि भाति 9.4; IPV वि भाहि 77.5; PT वि भानीम् 78.4; वि भातीः 35.10; 78.3,5.

bhānú m (*bhā*–) light, lustre. 3.6; 4.1; 6.2; 9.4; 34.7; 72.4; 75.3; 77.5; 79.1.

bhā's n (bhā–) lustre. 5.4; 8.2, 4; 10.1.

bhikṣ beg. I A. PR भिक्षते 32. 17; PT भिक्षमाणाः 6.6; 10.3; 90.7.

bhid break, split. VII P. PR PT भिन्दन् 104.21; AO UN अव भेद् 18.20.

bhī' fear. I A. PR भयते 58.2; भयन्ते 83.2.

bhī' f (*bhī*–) fear. 5.3; 60.10.

bhīs f (*bhī*–) fear. *bhiṣā'* (instru.) 21.3.

bhuj enjoy. VII. PR SB भुनजामहै 81.5; AO OP भुजेम 52.2; 88.6.

bhuraṇa a (*bhur* to be active) restless. 67.8.

bhū become. I P. PR भवति 44 4; 50.3; 83.3; भवन्ति 11.2; 32.17; 103.8; SB भवाति 8.6; 70.6; OP भवेम 8.3; 52.1; 97.2; IPV बोधि 32.11, 25; 75.2; 96.2; भव 7.1; 11.3; 15.14; 17.1; 30.1; 32.7, 25; 41.5; 46.2; 54.1; 96.5; भवतम् 82.9; भवतु 35.3, 7, 9, 10, 13; भवताम् 35.1; भवन्तु 17.5; 35.5, 7–12; 38.7; 50.4; PT भवन्तः 52.1; IPF अभवत् 10.5; 33.6; 83.4; 98.5; 104 21; अभवन् 83.7; PF बभूथ 21.8; 100.6; बभूव 103.7; बभूवुः 88.5; AO अभूत् 76 2; 77.1; 79.3; अभूवन् 61.5; UN भूत् 62.1; 68.6; 100.6; आ भूत् 20.2; अभि भूः 21.6; INJ भूत् 104.7; भूः 19.10; भूम 19.7; 46.4; 62.4; अपि भूम 57.4; SB भुवः 8.5; 32.11; भुवत् 32.13; 50.2; परि भुवत् 31.8; अनु भुवन् 31.9; भुवानि 86.2; IPV भूतम् 67.9; 93.2; 99.3; भूत 48.4; 56 22; अपि भूतन 59.10; ABS भूत्वी 104.18; PPT अनु प्र भूता 77.3.

bhū'man n (*bhū*–) creature. 34.7; 45.1; 69.2. earth. 34.19; 86.1.

bhū'rṇi a (*bhur* to be active) impetuous. 86.7; 87.2.

bhūṣ serve. VI P. PR IPV उप आ भूष 92.1; उप भूषतम् 74.3.

bhṛ bring, offer. I, III. PR भरे 13.1; प्र भरन्ति 92.2; प्र भरन्ते 72.4; भरते (PS) 24.2; बिभर्ति 4.5; 33.14; 34.7; 87.4; IPV आ भर 15.11; 20.7; 25.2; 32.7, 24,26; 77 4; 81.5; भरत 46.1; प्र भरध्वम् 4.1; 5.1; 13.1; 31.10; प्र भरस्व 88.1; PS नि भ्रियन्ते 21.2; PT बिभ्रत् 33.14; बिभ्रत 74.4; 103.6; बिभ्रती 77.2; भरमाणाः 2.4; PF जभार 56.4; आ जभार 33.10; जभ्रुः 18.19; PPT प्र भृतम् 91.5; प्रतिभृतस्य 91.6; संभृता (dual) 73.4; प्रतिभृता (nom. plu.) 68.1.

bhṛmá m (*bhram* to wander) mistake. 1.22 (s. n.).

bhṛ'mi m (*bhram* to wander) wanderer. 56.20.

bhojá a (*bhuj*–) liberal. 18.21.

bhójana n (*bhuj*–) enjoyment. 5.3; 18.15,17; 19.6; 68.5; 74.2.

bhrāj shine. I A. PR भ्राजन्ते 55.2; 57.3; PT भ्राजमानः 63.4; वि भ्राजमानः 63.3.

bhreṣ slip, fall. I A. PR भ्रेषते 20.6.

maṁścatú m a proper name. 44.3 (s. n.).

maṁhanā' f (*maṁh* to give) bounty. 81.4.

ma'kṣ f (*mṛks–mṛj*?) fly. 32.2.

makṣú adv quickly. 56.15.

makṣūyú a (*makṣūy* denom. from *maksú*) seeking to go fast. 74.4.

maghá n (*maṁh* to give) gift. 16.10; 19.10; 21.7; 26.4; 27.5; 29.1; 30.4; 57.6; 67.9.

maghadéya n (*magha' déya* from *dā-*) gift. 67.9.

maghávan m (*maghá*) patron. 1.20; 5.9; 7.7; 12.2 (s. n.); 16.7,9; 20.10; 24.6; 32.15; 60.11 (s. n.); 67.9; 78.5; 95.3. a liberal. Indra. 26.1,2; 27.4; 28.5; 98.5. Uṣā. 75.5; 77.4; 78.4; 79.3.

majmán m greatness. 82.5.

matsará a (*mad-*) delightful. 73.4.

mad rejoice. I P. (cs) I A. gladden (with Soma as subject = *mand*) I P. PR मदन्ति 49.4; 97.1; प्र मदन्ति 57.1; OP मदेम 1.24; 19.8; 64.3; PT मदन्तः 59.7; मदन्ती: 6.4; 47.3; PS PT अनुमद्यमानः 63.3; FU PS PT अनुमाद्यस्य 6.1; IPF अनु अमदन् 18.12; PF (सोमः) ममाद 26 1,2; SB ममदः 24.1; IPV (मदः = सोमः) ममत्तु 22.2; प्र अममदुः 18.21; CS PR मादयन्ते 11.1; SB मादयाते 47.2; मादयाध्वै 59.6; IPV मादयस्व 23.5; 29.2; 92.5; मादयध्वम् 38.8; 48.1; मादयन्ताम् 2.11; 11.5; 39.5; 51.2; (मदाः = सोमाः) मादयन्तु 23.5.

máda m (*mad-*) wild joy. 20.4; 21.1; 24.3; 32.4; 37.1; 82.3; 90.1; 97.1. gladdening Soma. 22.2; 23.5.

mádya a (*máda*) gladdening. 68.2; 92.1.

madryàc a turned towards me. 24.3.

madhudoghá a (*dógha* from *duh-*) yielding the sweet. 101.1.

man think. *a'nu* consent; *pa'ri* neglect. I A, IV A. PR मन्ये 2.7; मनामहे 66.12; 82 10; PT मन्यमानः 41.2; मन्यमानस्य 22.8; मन्यमानान् 98.4; PF अनु मम्नाते 31.7; परि मम्नाथे 93.6; AO UN मंसि (1st sing.) 88.2; SB परिमंसते 59.3; मंसन्ते 34.3; OP अनु मंसीष्ट 38.6; INF मन्तवै 4.8.

manīṣā' f (*man-*) prayer. 22.4; 24.2; 34.1; 70.7; 85.1; 99.6.

manīṣín m (*manīṣā'*) wise man, poet. 22.6.

manuṣyà a (*mánus*) human. 89.5.

mánus m man. 8.2; 9.4; 70.2; 73.2; 99.3; 100.4.

mand rejoice. I A. gladden I P. s. *mad*. PR PT मन्दाना 94.11; IPV मन्दतु 22.1; AO अमन्दिषाताम् 103.4; UN अभि प्र मन्दुः 33.1.

mandrá a (*mand-*) delightful. 7.2; 8.2; 9.1,2; 10.5; 16.9; 18.3; 42.3.

ma'nman n (*man-*) hymn. 10.2; 13.1; 57.2; 61.2,6; 87.3; 94.1.

manyú m (*man-*) fury. 18.16; 36.4; 56.22; 60.11; 61.1; 86.6.

manyuma't a (*manyú*) furious. 104.3.

manyumī' a (*manyú mī'* from *mī-*) one who strikes with fury. 18.16.

ma'yas n pleasure. 32.8; 81.3.

mayū'kha m pin, peg. 99.3.

mayobhū' a (*ma'yas bhū'* from *bhū-*) source of joy. 40.6; 101.5.

martyatrā' adv (*ma'rtya*) among the mortals. (s. *devatrā'*). 52.1.

ma'rya m (*mṛ-*) youth, young man. 56.1,16.

mah be great. I A. worship, give. I. PR आ महे (3rd sing.) 97.2; OP सं महेम 2.3; IPV (cs) महय 23.1; 96.1; PT (cs) महयते 32.19; IPF INJ (cs) सम् महयम् 61.6; सम् महयन् 42.3; INT SB ममहन्त 52.2.

ma'h a (*mah-*) great. 1.24; 3.2; 12.1 etc.

maha' a (*mah-*) great. 6.2; 17.7.

maha'n a (*mah-*) greatness (only in instrumental). *mahnā'* 12.2; 18.8; *maha'bhiḥ* 37.1.

maha'yat s. *mah-* (cs).

ma'has n (*mah-*) power. 3.7; 43.4; 56.14; 58.2; 88.4.

mahā́dhana' n (*dha'na* secondarily, source of riches) battle. 32.25.

ma'hi a (*mah-*) great. 5.9; 53.2; 81.1; 82.1,10. adv greatly, mightily. 30.1 (s. n.); 97.3.

mahitva' n greatness. 40.5; *mahitvā'* (instru.) 13.2; 20.4; 23.3; 58.1; 61.4; 97.8; 99.1; 100.3.

mahín a (*mah-*) great. 31.11.

mahinā' instrumental of *mahimán*.

mahima'n m greatness. 2.2; 21.6; 22.8; 28.2; 33.8; 45.2; 75.1; 98.3. *mahinā'* 21.4,9; 60.10; 86.1; 95.1; 96.2.

mahivṛ'dh a greatly prospering. 31.10.

mahisa' a (*mah-*) powerful. 44.5.

ma'hisvat a (*ma'his* = *ma'hi*) great. 68.5 (s. n.).

mā measure. III. PR मिमाते 82.6; IPV उप मिमीहि 19.11; PT मिमाना: 18.15; PF अनु ममिरे 21.7; AO IPV उप माहि 26.5.

mā'trā f (*mā-*) measure. 99.1.

mādhvi a (*ma'dhu*) lover of the sweet. 67.4.

mā'na m name of Agastya. 33.13.

mā'na m (*mā-*) palace. 88.5.

mā'nuṣa m (*ma'nus*) man. 7.4; 11.2; 22.6; 62.1. a human. 4.1; 5.2; 18.9; 67.7; 79.1. a man-loving. 75.2.

mānyamāna' a (cs PR PT of *man-*) who was made to think. 18.20 (s. n.).

māyā' f supernatural power (in bad sense). 1.10; 98.5; 99.4; 104.24.

māyín a (*māyā'*) possessed of supernatural power (in good sense) 28.4 (Varuṇa); 82.3 (Soma).

māyú m (*mā* to bellow) voice. 103.2.

mārḍika' n (*mṛd-*) grace. 82.8; 91.2.

mā'vat a like me. 32.21. s. *tvā'vat*.

mā's m month. 66.11; 91.2.

mita'jñu a (*mita'* from *mi* to fix; *jnú*=*jā'nu*; cf. *snú*=*sā'nu*) having fixed knees. 82.4; 95.4.

mita'dru a (*mita'* from *mā-*) runner of measured steps. 7.1; 38.7.

mití f (*mi* to fix) fixture. 35.7.

mith oppose. I P. PR PT मिथती (f dual) 93.5.

mithatí f (*mith-*) crushing attack. 48.3.

mitha's adv (*mith-*) mutually. 38.5; 56.2,3; 76.5.

mithastúr a (*túr* from *tṛ-*) vying with each other. 26.4.

mithuyā' adv (*mith-*) falsely. 104.13.

miyédha m sacrifice. 1.17 (s.n.).

mih shower. I. DS PT नि मिमिक्षन् 20.4.

mī destroy. IX P. PR प्र मिनाति 36.4; 63.3; 84.4; मिनन्ति 31.11; 47.3; 76.5; प्र मिनन्ति 103.9; IPF INJ आ मिनन् 32.5; PF मिमाय 18.16.

mīḍhva's a (PF PT *mih-*) liberal. 15.1; 16.3; 40.5; 58.5; 86.7; 88.1; 97.2; 102.1.

muc release. VI. PF SB वि मुमोचत् 88.7; IPV वि मुमुक्तम् 91.5; PPF अमुमुक्तम् 71.5; IPF अमुञ्च: 13.2; AO OP मुक्षीय (1st sing.) 59.12; PRC प्रति मुचीष्ट 59.8.

múni m (*man-*) sage. 56.8.

muṣāy (= *muṣ* to steal.) (denom) rob, steal. IPF UN प्र मुषायत् 18.19.

múhur ā adv suddenly. 20.2.

mū'radeva a (*mūra'* from *mṛ* to destroy) having wicked gods. 104.24.

mṛ die. I A. AO OP मुरीय (1st sing.) 104.15.

mṛ kill. IX P. PR IPV प्र मृण 104.22.

mṛga' m wild animal. 87.6.

mṛj wash, wipe. II. *ní* strike down. PR CS IPV मर्जयध्वम् 2.4; IPF UN CS मर्जयन्त 3.5; 39.3; PF नि ममृजे 26.3; OP वि ममृजीत 95.3.

mṛḍ take pity. I, X P. PR SB मृडयाति 87.7; IPV मृड 89.1–4; 93.7; मृडय 89 1–4; मृडत 60.10; मृडन्तु 56.17.

mṛḍīka' n (*mṛḍ-*) grace, pity. 86.2; s. *mārḍīka'*.

mṛṇ s. *mṛ* to kill.

mṛdh obstruct, neglect. I P. PR मर्धति 59.4; AO INJ मर्धीः 25.4; मर्धिष्टम् 73.4; 74.3; मर्धिषत् 32.5.

mṛ'dh f (*mṛdh-*) negligence, obstruction. 43.3.

mṛdhra'vāc a (*mṛdhra'* from *mṛdh-* insulting) of insulting tongue. 6.3; 18.13.

mṛṣ forget, neglect. IV A. PR अपि मृष्ये 22.5; AO UN मृषन्त 18.21.

medha'sāti f (*médha* sacrificial food *sāti* from *san-*) acquisition of sacrificial food. 66.8; 94.6.

medhā' f wisdom, skill. 104.6.

médhira a (*medhā'*) wise, skillful. 87.4.

mógham adv (*muh* to go astray) uselessly, falsely. 104.14,15.

yakṣa' n (*yaj-*) unusual sight. 61.5.

yakṣadṛś a seer of a *yakṣa'*. 56.16 (s. n.).

yakṣín f (*yakṣa'*) possessed of a *yakṣa'*. 88.6.

ya'kṣu a (*yaj-*) sacrificer. 18.6,19.

yaj worship. I. *ā'* win by worship; *a'va* remove by worship. PR यक्षि 9.5,6 (s. n.); 11.3; 17.3; 39.4; आ यजति 7.5; यजते 73.2; यजन्ते 36.5; यजामहे 59.12; SB यजाति 2.10; 39.1; आ यजाते 60.11; प्र यजाते 100.1; OP अव यजेत 60.9 (s. n.); IPV यज 42.5; यजस्व 42.3; PT यजमानाय 16.6; यजमानस्य 57.2; PF PT ईजानः 59.2; AO SB यक्षत् 17.4; INF यजध्यै 2.7.

yajatá (*yaj-*) holy. 2.1; 75.7; 97.5.

yájatra a (*yaj-*) holy. 14.2; 35.15; 43.4; 52.3; 53.1; 57.1; 75.7; 88.1.

yajátha n (*yaj-*) worship. 10.5 (s. n.).

yájiṣṭha a (sup of *yaj-*) best worshipper. 3.1; 15.6.

yajñíya a deserving a sacrifice. 2.6; 32.13; 35.14,15; 39.4,6; 42.3; 95.3. favouring a sacrifice. 67.1.

yat strive. I A. urge. I P. PR यतति 36.2; सम् यतेते 93.5; यतन्ते 76.5; 79.2; PPT परियत्ताय 83.8.

yatarád pro. whichever. 104.12.

yáti pro. adv as many. 43.4.

ya'ti m (*yam-*) controller. 13.1.

yathāvaśám adv (*váśam* from *vaś-*) according to will. 101.3.

yantṛ' m (*yam-*) controller. 16.7.

yam control, extend, offer. I. PR यच्छसे 55.2; यच्छन्ति 60.8; 79.2; IPV यच्छ 5.9; 16.8; 30.4; यच्छतम् 74.2; 82.1,8; 83.9; 94.8; उद्यच्छध्वम् 43.2; यच्छन्तु 39.7; 62.3; 82.10; PT यच्छन्तीः 78.3; यच्छमानाः 56.13; IPF अयच्छत् 18.17; PF उद् ययाम 38.1; येमुः 66.10; AO PS अयामि 23.2; 64.5; उप अयामि 92.1; SB नि यमते 27.4; 37.3; नि यमन् 69.6; यंसत् 101.2; यंसतः (dual) 74.5; IPV यन्धि 88.6; प्र यन्धि 75.2.

yamúnā f name of a river. 18.19.

yáva m corn. 3.4.

yávasa n grass, pasture. 3.2; 18.10; 87.2; 93.2; 102.1.

ya'viṣṭha (*-ṭhya* only at the end of a Pāda of 8 or 12 Akṣaras) a (sup of *yúvan*) youngest. 1.3; 3.5; 4.2; 7.3; 10.5; 12.1; 16.10 (s. n.).

ya'śas n fame. 15.12; 74.5; 104.11.

yaśa's a famous. 16.4; 21.2; 36.6; 42.5; 69.3; 75.2; 93.4.

yas be tortured, wear out. III P. PR IPV ययस्तु 104.2.

yahú m son, offspring. 15.11.

yahva' a youthful. 6.5; 8.2.

yahvi' f 56 22; 70.3.

yā go. II P. *ā* arrive. प्र यासि 92.3; उप याति 1.12; याति 38.6; 49.3; 75.6; 78.2; 95.1; परि याति 69.5; IPV याहि 9.5; 23.4; 29.2; 90.1; आ याहि 2.11; 11.1; 24.3,4; 30.1; उप याहि 28 1; अनु आ याहि 7.2; उप आ याहि 14.3; 92.5; प्र याहि 24.1; 29.1; यातु 45.1; 69.1,2; यातम् 67.3; 91.5; आ यातम् 53.2; 64.2; 91.6 etc. उप आ यातम् 71.2,4; 72.2; उप यातम् 69.6; 93.6; उप प्र यातम् 70.6; प्रति प्र यातम् 70.5; आ यातन 59.5; PT याताम् (gen. plu.) 48.1; PF प्र ययुः 74.6; AO अयासुः 57.1; IPV यासिष्टम् 40.5; 67.10.

yā't PCL as long as. 88.4.

yātú m (*yā-*) attacking devil. 21.5; 104.21.

yātudhā'na m (*dhā'na* from *dhā-*) devil-monger. 104.15,16.

yātumát a (*yātú*) sorcerer. 104.20,25.

yātumā'vat a (*yātú*) sorcerer. 1.5 (s.n.); 104.23.

yā'tṛ m (*yā-*) traveller. 34.5.

yād advance, go. I A. PR PT यादमानः 69.3; यादमानाः 76.5.

yā'ma m (*yā-*) march. 56.6; 69.2.

yā'man n (*yā-*) march. 58.2; 65.1; 66.5. attack, battle. 32.26; 85.1.

yā'van m (*yā-*) invader, enemy. 1.5.

yu separate. III P. PR SB युयवन् 38.7; IPV युयुतम् 71.2; युयोतम् 71.1; युयोत 34.13; 56.9; 58.6; CS IPV यवय 77.4; यवयन्तु 44.3; AO PRC वि यूयाः 104.15 (3rd sing.).

yu unite. II, VI. PR संयुवते 4.2; SB नि युवेते 40.2; IPV नि युवस्व 5 9; 92.3; नि युवेतम् 68.5; PT नि युवाना (dual) 91.5.

yugá n (*yuj-*) generation. 9.4; 70.4; 87.4.

yuj join, unite. I, II and VII. PR युनज्मि 19.6; युजे (1st sing.) 23.3; योजते 16.2; SB युनजते 27.1; युनजन् 36.4; IPV युक्ष्व 42.2; युज्यताम् (PS) 42.1 (s.n.); PT (PS) युज्यमानम् 78.4; AO अयुक्त 60.3; PT युजानः 69.5 (PS); 70.2; युजाना (f) 75.4; PPT युक्तः 63.2; 69.2; युक्ताः 28.1; 79.2.

yúj m (*yuj-*) companion. 1.13; 31.6; 32.20; 43.5; 48.2; 95.4.

yújya a accompanying. 22.2; 36.7; 37.5; 39.6. n companionship. 19.9.

yudh overpower, fight. IV A. PR SB अभि युध्याः 98.4; CS SB योधयाः 98.4; PF युयुधुः 83.7.

yúdh f (*yudh-*) fight, battle. 18.7; 21.6; 82.4; 92.4; 98.3.

yudhmá m (*yudh-*) fighter. 20.3.

yup violate. PF युयोपिम 89.5.

yuvayú a (*yuvay* denom from *yuva* = *yuvām*) devoted to you. 70.7.

yuvā'ku a (*yuva* = *yuvām*) devoted to you. 60.3; 67.4; 68.1, 7.

yuṣmā'ka = *yusmā'kam.* pro. yours. 59.9, 10.

yuṣmóta a (*yuṣma* = *yuṣmad ūtá* from *av-*) protected by you. 58.4.

yūthá n (*yu* to unite) herd. 60.3.

yéṣṭha (sup of *yā*–) best goer. 56.6.

yóga m (*yuj*–) harness. 67.8. active labour. 54.3; 86.8.

yogyā' f (*yuj*–) activity. 70.4.

yóni m (*yu* to join) home. 3.5; 4.5; 24.1; 70.1; 97.4.

yóṣaṇā f (*yu* to join) woman, wife. 2.6; 95.3.

yóṣā f (=*yóṣaṇā*.) 69.4; 75.5; 77.1.

yós n (*yu* to unite) bliss. 35.1; 69.5.

rakṣ guard, protect. I. PR अभि रक्षते 83.9; IPV रक्ष 15 13; रक्षतम् 50.1; रक्षतु 15.3; PT रक्षमाणा 61.3; AO SB रक्षिषत् 12.2.

rákṣas n devil. 15.10; 38 7; 104.1, 4,13,22,23,25.

rakṣás m devil-monger. 1.13,19; 104.7, 16-19, 21.

rakṣasvín a (*ra'kṣas*) devil-monger. 94.12.

raj rule. INT IPF UN इरज्यन्त (3rd plu.) 23.2.

rájas n region. 21 6; 34.16; 35.5; 64.1; 66.15; 68.3; 80.1; 87.2, 6; 99.1; 100.5.

rájiṣṭha a (sup of *raj* = *ṛj* to go straight) most straight. 51.2.

raṇ rejoice. I. IPF UN रणन्त 57.5.

ráṇa m (*raṇ*–) martial joy. 20 5.

raṇvá a (*raṇ*–) jovial. 54.3; 59.7.

raṇvásaṁdṛś a (*saṁdṛ'ś* from *sám dṛś*–) having a lovely appearance. 1.21.

rátna n (*raṇ*–) lovely gift. 16.6,12; 17.7 etc.

ratnadhéya n (*dhéya* from *dhā*–) bestowal of lovely things. 9.5; 53.3.

rathirá a (*rátha*) possessed of a chariot. 7.4; 69.5.

rad dig out. I P. PR रदन्ति 60.4; IPV रदन्तु 62.3; IPF अरदः 79.4; अरदत् 47.4; UN रदत् 87.1; PF रराद 49.1.

radavasu a who digs out riches. 32.18 (s. n.).

radh yield, submit. IV P. PR IPV CS रन्धय 30.2; IPF CS नि अरन्धयः 19.2; अरन्धयत् 18.9; PF ररधुः 18.18; AO INJ रन्धीः 31.5; रीरधतम् 94.3.

radhrá a (*radh*–) submissive. 56.20.

ránti m (*raṇ*–) enjoyment. 18.10 (s. n.).

rándhi f (*radh*–) subjugation. 18.18.

rápas n (*rap* = *raph* to injure) injury. 34.13; 50.1-4.

ram stop. I P. rest. I A. PR CS रमयन्ति 56.19; AO UN रीरमत् 32.10; INJ नि रीरमन् 32.1.

rayí m wealth. 5.5; 32.21; 75.2; 76.7; 84.3,4.

rā give. III, II. PR रासि 95.6; IPV रास्व 16.4; 79.4; 81.5; PF ररे (1st sing.) 39.6; 59.5; 99.6; PT ररिवस (cf. अररिवस्); रराणः 2.9; AO अरास्वम् 59.4; SB रासते (3rd plu.) 45.3; रासन् 34.22; 40.6; OP रासीय 32.18; IPV रासन्ताम् 35.15; PPT रातः 67.7.

rā attack, bark at. IV P. PR रायसि 55.3-4; IPV राय 55.3.

rāj rule. I P. PR राजसि 32.16; राजथः 83.5.

rājyá n (*rāj*–) sovereign power. 6.2.

rātáhavya a (*rātá* from *rā* to give) one who has brought offerings. 19.6. to whom offerings are brought. 35.1.

rātí f (*rā* to give) gift. 1.20; 25.3,4; 37.8; 38.5; 56.18.

rā'dhas n (*rādh* to give) gift. 15.11; 22.8; 96.2 etc.

rā'myā f (*ram*–) night. 9.2.

rāṣṭrá n (*rāj*–) kingdom. 34.11; 84.2.

ric leave behind. *prá* excel. VII P. PR रिणक्ति 71.1; PS उद्रिच्यते 32.12; PF प्र रिरिचे 42.3.

rip f (*rip* to injure) enemy. 32.12. injury. 60.9; 104.18.

ripú a (*rip* to injure) wicked. 65.3; 104.10.

ribh praise. I P. PR PS रिभ्यते 76.7; PT रेभन् 18.22.

ririkṣat a (DS of *riṣ*–) murderous. 36.4.

riśā'das a (*riś* to tear *ad*–) devourer of foes. 59.9; 66.7.

riṣ perish. IV P. injure. I P. PR SB रेषत् 20.6; AO SB रिषाथ 33.4; AO INJ रिरिषः 89.5; PT रिषतः (accu. pl.) 15.13; DS PT रिरिक्षतः (gen.) 36.4.

riṣ f (*riṣ*–) injury. 34.17.

riṣaṇy (denom from *riṣaṇa* injury) injure. IPF INJ रिषण्यः 9.5.

rih lick. II. PR PT रिहाणे 2.5.

ru cry. II P. PR INT रोरवीति 101.1.

rukmá m (*ruc*–) golden ornament. 3.6; 56.13; 57.3; 63 4.

ruc shine. I A. PR वि रोचसे 3.6; वि रोचते 8.4; PT रोचमानः 3.9; 62.1; PF उपो रुरुचे 77.1; AO PS अरोचि 10.2; 77.2; PT रुचानः 69.1; रुचाना: 56.13.

ruj break. VI. IPF INJ रुजत् 75.7.

rudh obstruct. VII. ABS निरुध्य 6.5.

rúśat a (PR PT of *ruś* to shine) bright. 77.2.

ruh ascend. I P. AO अरुहत् 60.4; आ अरुहत् 83.3; SB रुहाव 88.3.

réknas n (*ric*–) inheritance. 4.7; 40.2.

rej tremble. I A. PR रेजन्ते 21.3; CS रेजयन्ति 57.1; PT रेजमाना: 60.10.

rebhá m (*ribh*–) bard. 63.3.

revát a (*rái*) rich. 1.23; 42.4.

rái m (rarely f) (*rā*–) wealth. *rāyā'* (instru.) 43.5 etc. *ráyé* (dat.) 9.6 etc. *rāyáḥ* (gen.) 4.6,7 etc. *rā'yaḥ* (nom. and accu. plu.) 18.20; 34.23 etc. *rāyáḥ* (accu. plu.) 32.19; 57.6.

rohít f mare. 42.2.

loká m (*ruc*–) brightness, freedom. 20.2; 33.5; 60.9; 84.2; 99.4. (always preceded by *u*).

vak = *vaṅk* meander. I A. PF ववक्रे 21.3.

vakṣ grow. I A. PF ववक्षे (3rd sing.) 8.2.

vakṣátha m (*vakṣ*–) rise, growth. 33.8.

vagnú m (*vac*–) voice. 103.2.

vac speak. III. PR विवक्मि 6.1; 22 5; 67.1; विवक्ति 68.4; 72.3; PS उच्यते 82.2; PF उवाच 87.4; प्र उवाच 98.3; वक्षे (2nd sing. A) 100.6; AO PS प्र अवाचि 70.1; INJ प्र वोचम् 98.5; आ वोचे 73.2; प्र वोचः 1.22; 62.2; 86.4; वोचत् 87.4; UN प्र वाचि 58.6; OP वोचेः 93.7; वोचेम 28.5; IPV अधि वोचतम् 83.2.

vaj grow strong. PR CS PT वाजयन् 24.5; 32.11.

vat win. I P. PR OP अभि वतेम 3.10; PT अपि वतन्तः 60.6.

vad speak. I. PR वदति 103.5; सम् वदे 86.2; वदथन 103.5; SB प्र वदाति 33.14; IPV प्र वद 101.1; PT वदन्तम् 103.3; 104.13; वदन्तः 103.6,7; AO प्र अवादिषुः 103.1.

vadh kill. I P. AO INJ वधीः 46.4.

vadhá m (*vadh*–) weapon. 56.17; 104.4,16,20,25.

vadhánā f = *vadhá*. 83.4.

vádhar n = *vadhá*. 25.3.

vadhasná m = *vadhá* 6.5.

vadhū' f (*vah*–) mare, bride. s. *vadhū'mat*.

vadhū'mat a joined with a *vadhū'*. 18.22 (s. n.).

vádhrivāc a (*vádhri* impotent, from *vadh–*) of impotent words. 18.9.

van win. I, VIII. PR वनथ: 2.7; SB वनाति 15.4; OP वनेम 47.1; वनेमहि 94.9; PT वन्वन्ता 83.4; वन्वाना: 88.7; IPF UN वन्वन् 48.3; PF ववन्म 37.5; AO IPV वंस्व 17.5; INT PT वनन्वत् 81.3 (s.n.).

vánanvat a (s. under *van–*) repeated winner. 81.3 (s.n.).

vániṣṭha a (sup of *van–*) best winner. 10.2; 18.1.

vanuṣy (denom from *vanúṣ*) hate. PR वनुष्यति 82.1; PT वनुष्यत: (ablative) 1.15; 4 9; 56.19.

vanús m (*van–*) rival. 21.9; 25.3; 38.5; 83.5; 97.9.

vantṛ' m (*van–*) winner. 8.3.

vand greet. I A. PR वन्दे 6.1; वन्दते 73.2. PT वन्दमान: 6.1.

vándana n (*vand–*) meek devil. 21.5. bending poison. 50.2.

vap sow, drop. I. IPF UN अभि वपन्त 56.3.

vápus n wonderful sight. 66.14; 88.2.

váyas n (*vī–*) vitality. 36.5, 9; 45.4; 58.3; 97.1. vital food. 69.4.

vayā' f (*vī–*) branch. 40.5.

vayúna n (*ve* to weave) custom, holy usage, law. 75.4; 100.5.

vára m (*vṛ* to choose) choice gift. 54.3. *váram* adv better. 1.4. *váram ā'*, *va'reṇa*, *va'rāya* adv according to wish. 5.2 (s.n.); 6.6; 54.3 (s.n.); 59 2; 65.4; 70.5,6.

va'rivas n (*vṛ* to choose) freedom, bliss. Used with *dhā*, or *kṛ*. 27.5; 47.4; 48.4; 62.6; 63.6; 98.3.

varivasy (denom from *va'rivas*) give happiness. PR PT वरिवस्यन्तः 56.17.

va'rīvṛjat a (s. *vṛj*) repeatedly bending. 24.4.

varuṇadhrút a (*dhrút* from *dhvṛ* to injure) hater of Varuṇa. 60.9.

varuṇānī' f Varuṇa's wife. 34.22 (s. n.).

varūtṛ' m (*vṛ* to surround) defender. 21.8. *várūtrī* f 34.22; 38.5; 40.6.

várūtha n (*vṛ* to cover) protection. 19.7; 20.8; 30.4; 32.7; 53.2; 88.6.

vartaní f (*vṛt–*) way, wheel-track. 18.16; 69.3. s. *ghṛtávartani.*

vartís n (*vṛt–*) path. (with *yā–* = go on a round.) 40.5; 67.10; 69.5.

várdhana a (*vṛdh–*) increaser. 22.7; 101.2.

va'rpas n body. 68.6; 100.6.

va'rman n (*vṛ* to cover) armour. 31.6.

valgú a (*valg* to prance) beautiful. 68.6.

valśa m branch. s. *sahasravalśa.*

vavakṣé s. *vac.* 100.6.

vavakṣé s. *vakṣ.* 8.2.

vavra' m (*vṛ* to cover) abyss. 104.3,17.

vaś desire. II, III P. PR वश्मि 98.2; विवष्टि 16.11; PT उशन् 98.2; उशन्ता 42.5; 91.2; उशत: (accu.) 17.2; 39.4; उशते 93.1; उशती: (nom.) 17.2; (accu.) 10.1; PF वावशाना: 56.10; FU PT उशेन्य: 3.9.

vaśa m (*vaś–*) desire. s. *yathāvaśam.* 101.3.

vas (*ucch*) shine. I P. PR उच्छति 75 5; उच्छन्ति 72.4; SB वि उच्छान् 18.21; 30 3; IPV उच्छ 76.6; 77.4; अप उच्छतु 104.23; उच्छन्तु 41.7; PT उच्छन्ती 76.7; 81.1,4; वि उच्छन्ती 79 5.

vas wear. II A. PR वस्ते 69.5; PT वसाना: 97.6; AO INJ वि वस: 8.3 (s. n.).

vas dwell. I P. PR CS वासयसि 37.6.

vasavya' n (*va'su*) treasure. 37.3; 56.21.

va'su m (*vas* to shine) god. 5.9; 10.4; 31.3,4; 35.6; etc. n riches. 18.1; 25.2; 75.5 etc. a rich. s. *va'syas*.

vasutvana' n (*va'su*) riches. 81.6.

va'sudhiti a (*dhiti* from *dhā-*) bestower of riches. 90.3.

vasuva'ni (*va'ni* from *van-*) winner of riches. 1.23.

vasūyú a (*va'su*) longing for riches. 1.6; 32.2; 34.21; 67.4,5.

va'stu f (*vas* to shine) shining. *va'stoḥ* adv at day-break. 1.6; (*uṣa'sām*) *va'stoḥ* 10.2.

va'syas a (comp of *va'su* rich) better, richer. 32.19.

vah carry. I P. PR वहसि 81.3; वहति 63.2; 66.14; वक्षि 1.18; 78.1; वहन्ति 18.23; 60.3 etc.; आवहन्ति 78.4; IPV वह 90.1; आवह 1 24; 10.4; 16.4, 9, etc.; आ वहतु 37.1; आ वहेथाम् 71.3; आ वहन्तु 41.6; 67.4; नि वहतम् 69.5; PT वहन्ता 70.3; 71.2; वहन्तः 75.6; वहन्ती 77.3; वहमानः 45.1; PF उद् ऊहथुः 69.7; नि ऊहथुः 71.5; AO OP नि वहीत 37.6; INF वाहे 24.5.

vahatú m (*vah-*) offering. 1 17.

váhni m (*vah-*) horse. 73.4 (s. n.). priest. 7.5; 75.5; 82.4. Agni. 16.9,12.

vahyeśayá a (*váhya* from *vah*, a movable bed) lying on Vahyas. 55.8.

vā blow. II P. PR अनु वाति 3.2; IPV अभि वातु 35.4.

vā feel exhausted. IV P. PR वायन्ति 67.8.

vā weave. (*ve-*) I P. PR PT वयन्तः 33.9; FU PT वयिष्यन् 33.12.

vā'ja m sacrificial food. 1.3. reward in food, strength etc. 5.9; 19.6,11; 21.7; 23.4; 25.5; 26 5 93.6 (s. n.) etc. battle. 38.8; 67.5. name of one of the Ṛbhus. 36.8; 37.1,4; 48 1-3.

vā'japatnī (f of *vā'japati*) mistress of rewards. 76.6.

vājay (denom from *vā'ja*) long for rewards. PR PT वाजयन्तः 90.7.

vājín a (*vā'ja*) powerful. 1.14; 7.1; 32.14 etc.

vājínīvat a (*vājínī* mare or riches) very rich. 69.1; 75.5; 96.3 (s. n.).

vāmá n (*van-*) wealth. 18.1; 27.4; 71.2; 78.1.

vā'rya n (*vṛ* to choose) choice gift. 2.7; 15.11; 16.5; 17.5; 24.6; 25.6; 42.4.

vāvaśāna s. *vaś-* desire and *vāś-* bellow.

vāś bellow. I A. PF PT वावशानाः 5.5; 36.6.

vā'stu n (*vas* to dwell) home. 54.1-3; 55.1.

vā'hiṣṭha a (sup of *vah-*) best carrier. 37.1.

ví m bird. 104.18.

vígrīva a (*grīvā'*) having no necks. 104.24 (s.n.).

vic distinguish. III P. PR विवेक्षि 3.4; PPT प्रविक्ताः 85.3.

vícetas a (*cétas*) wise. 7.4; 27.2.

vijā'man a (*jā'man* from *jan-*) connected with two. 50.2.

vitta' (*vid* to find) s. *sa'navitta*.

vid find. II, VI. PR वित्से 99.1; विदे (3rd sing) 40 5; विन्दते 32.21; IPV विन्द 13 3; 18.18; PT सम् विदानः 44.4; IPF अनु अविन्दन् 76.4; PF विविदे 7.1; विविदुः 90 4; SB विविदत् 21.6; AO अविदत् 89.4; अवेदि 8.2; INJ विदत् 50.1-3; INT SB वेविदाम 24.6; PPT वित्त 42.2.

vid know. II. PR IPV विद्धि 31.4; विदम् (dual) 72.2; PF वेद 2.10; 56.2; विद्म 99.1; विदु: 34.2; अनु विदु: 33.7; विद्रे 56.2; PT विद्वान् 1.24; 10.2; 21.4; 87·4 etc.

vidátha n (*vid* to know) sacrificial assembly. 21.2; 57.2; 66.10; 73.2; 84.3; 93.3,5; 99.6.

vidathyà a (*vidátha*) honoured in or belonging to the assembly. 36.8; 40.1; 43.3.

vidús a (*vid* to know) wise. 18.2. *vidúṣṭara* a wiser. 16.9.

vidmán n (*vid* to know) knowledge. 4.1.

vidh worship, dispose. VI P. PR OP विधेम 14.2; प्रति विधेम 63.5; PT विधते (dat.) 16.12; 75.6.

vidhartṛ' m (*ví dhṛ-*) supporter. 7.5; 41.2; 56.24.

vip shake. VI, I. PR CS विपयन्ति 21.2.

vipanyú a (*ví pan-*) praiseful. 94.6.

vipipānā́ a (PF PT of *ví pā* to drink) who has drunk. 22.4.

vípra m poet. 15.9; 22.4; 31.11; 56.15; 58.4; 61.2 etc. a eloquent. 2.7; 38.8; 43.1; 44.2; 66.8.

vibhī'daka m dice. 86 6.

vibhú- ū' a (*ví bhū-*) mighty. 48.1,2.

vibhṛtra a (*ví bhṛ-*) extending oneself. 43.3.

vimā'na m (*ví mā-*) measurer. 87.6.

virapśá m (*rapś* to burst) bursting shower. 101.4.

vivakvát a (*vac-*) eloquent. 67.3 (s. n.).

vivaṣṭi s. *vaś-* 16.11.

vi'vāc f (*vac-*) wordy duel. 23.2; 30.2.

vivās (DS of *van-*) serve. PR आ विवासे (1st sing.) 6.2; 58.5; SB आ विवासात् 100.1; PT आ विवासन् 72.3; आ विवासत:-ताम् 94.11; 104.21.

viś enter. VI P. PR PT आ विशन् 55.1; CS निवेशयन् 45.1; PF आ विवेश 9 3; PPT प्रविष्ट 49.4.

viśvádhā adv in every way. 22.7.

viśvádhāyas a possessed of all foods. 4.5.

viśvapíś a (*piś-*) all-decorating. 57.3; 75.6.

viśvápsnya a (*psnya* from *psā* to eat) full of all foods. 42.6; 71.4.

viśváyat a (*śvi* to grow) variously spreading. 50.1.

viśvávāra a (*vā'ra* from *vṛ* to choose) having all lovely gifts. 5.8; 7.3,5; 10.4; 16.5; 70.1; 77.5; 84.4; 91.6; 92.1; 97.4.

viśvaśúc a (*śuc-*) all-illuminating. 13.1.

viśváha adv everywhere. 21.9.

viśvā'yu a life-long. 34.11.

viśvā'hā adv (*víśva áhā*) always. 98.1.

viṣ seize, execute, undertake. III. PR विवेष्टि 3.4; PF विवेष 21.4; SB विवेष: 37.5; PPF अविवेषी: 19.5; INT PT वेविषाणा: 18.15.

víṣuṇa a (*viṣu*) variously inclined. 21.5.

víṣurūpa a (*viṣu*) of varied form. 27.3; 84.1.

vispitá n calamity. 60.7.

víṣvac a (*viṣu ac* to go) variously moving. 18 6; 85.2. adv variously. 34.13; 43.1.

viṣvadryàc a (*viṣu dri ac* to go) turning everywhere. 25.1.

visargá m (*ví sṛj-*) released flow. 103.9.

visṛṣṭadhenā a (*dhénā* stream) whose stream is released. 24.2 (s. n.).

vī approach, enjoy. II P. PR वेषि 16.5; वीथ: 82.7; IPV वीहि 17.3; वीतम् 68 1; वेतु 15.6; प्र वेतु 42.1; व्यन्तु 1.18; 19.6; 57.6; PT व्यन्त: 27.5; PF प्रप्र विवाय 6.3; PPT अभि वीता 27.4; वीततमानि 1.18.

vīḍúpāṇi a (*vīḍú* strong) whose hands are strong. 1.14; 73.4.

vītí f (*vī-*) feast, enjoyment. 16.4; 57.2; 68.2.

vīrayā' f (*vīray* denom from *vīrá*) desire for a son. 90.1.

vṛ cover. V. *ápa* uncover; *pári* surround; *ví* open. PR प्र वृणोति 82.6; वृण्वते 32.16; IPV अप वृधि 27.2; AO अप आवर् 75.1; 79 1; वि आवर् 95.6; PPT वृतास: 33.5; परिवृतम् 27.2.

vṛ choose. IX. PR आ वृणे 59.11; वृणीमहे 97.2; IPV वृणीष्व 19.9; PT वृणाना: 18 12; IPF अवृणीत 33.2; परि अवृणीत 69.4; AO PT उराणा: 73.3; PPT वृत: 7.5.

vṛ'ka m wolf. 68.8.

vṛj bend. VII. *ní* strike; *prá* offer; *pa'ri* avoid; *sa'm* collect. PR प्र वृञ्जते 2.4; IPV परि वृणक्तु 46.3; 60.9; OP परि वृज्या: 84.2; INT PT वरीवृजत् 24 4; IPF UN निवृणक् 18.12; PF प्र ववृजे 39.2; AO सम् अवृक्त 3.4.

vṛjána n (*vṛj-*) following. 32.27; 61.4; 99 6.

vṛjiná a (*vṛj-*) crooked. 104.13. crookedness. 60.2.

vṛt turn. I A. PR CS सम् आवर्तयन्ति 79.2; IPV CS प्र वर्तय 104.19; वर्तयतम् 104.4,5; आ वर्तयन्तु 48.1; 71.3; PT CS वि वर्तयन्तीम् 80.1; PF SB आ ववर्तत् 85.4; OP आ ववृत्याम् 36.4; 84.1; आ ववृत्याम 27.5; आ ववृत्या: 42.3; आ ववृतीय 93.6; आ ववृतीत 68.4; AO अभि आ अवर्त् 59.4.

vṛ't f (*vṛ-* to oppose) army. 98.4.

vṛtra' n (plu.) (*vṛ* to oppose) enemy. 19.4; 22.2; 23.3; 25.5; 30.2; 31.3; 48.2 (sing.); 83.1,9; 85.3; 92.4. Vṛtra, the demon (m) does not occur in this Maṇḍala.

vṛtraha'tya n (*ha'tya* from *han-*) battle. 1.10; 19.3,10; 32.15.

vṛdh grow great. I A. strengthen. I P. PR वर्धन्ति 12.3; वर्धते 101.3; SB वर्धत् 68.9; IPV वर्ध 95.6 (s n); वर्धस्व 8.5; वर्धन्तु 99.7; CS वर्धयन्ति 57.7; 77.6; CS PT वर्धयन्ती 90.6; PF ववृधे 5.1; 95.3; ववृधाते 7.5; ववृधतु: 97.8; ववृधु: 60.5; IPV ववृधस्व 19.11; PT ववृधान: 5.2; ववृधानम् 1.12; 104 4; AO अवीवृधन् 36.7; PT वृधान 99.1; PPT वृद्धम् 18.12.

vṛ'dh f increase, prosperity. 24.1.

vṛdha' m prosperer. 30.1; 32 25; 91.1.

vṛṣ shower. I P. AO अभि अवर्षीत् 103.3; PPT अभि वृष्ट: 103.4.

védana n (*vid* to obtain) property. 32.7.

védas n (*vid* to obtain) property. 15.3; 19.1.

védīyas a (comp from *vid* to know) better knower. 98.1.

vedyā' f (*vid* to know) secret lore. 21.5.

vedha's m (*vidh-*) disposing priest. 26.3; 37.6. Disposer (deity). 46.1.

veśī' f (*viś-*) needle. 18.17.

vaiśantá a (*veśanta* a pond. s. Sāyana) tubful. 33.2 (s. n.).

vodhṛ' m (*vah-*) carrier. 69.1; 71.4.

vyac extend, contain. III P. IPF अविव्यक् 18.8; सम् अविव्यक् 63.1; UN विव्यक् 21.6.

vyadh = *vidh* pierce. IV P. PR IPV विध्यतम् 104.3,5; PPT अव विद्धम् 69.7.

vyā = vye cover, put on. IV P. *a'pa* (= *a'po*) uncover. PR अपो व्ययति 81.1; IPF अव्ययम् (1st sing.) 33.4.

vyús = vyùṣṭi f (*vi vas* to shine) flash. 81.2.

vyùṣti = vyúṣ. 69.5; 71.3.

vra'jana n (*vraj* to go) course. 3.2.

vraśc cut. I P. IPF अव अवृश्चत् 18.17.

śaṁs praise. I P. PR प्र शंसामि 100.5; शंसन्ति 19.9; IPV शंस 31.2; 61.4; PS शस्यन्ते 56 23; PT शस्यमानः 8.3; PPT प्र शस्ता 84.3; प्र शस्ताम् 1.10; प्र शस्तम् 1.1,5; 90.2; FU PS PT शंस्यम् 19.8.

śa'ṁsa m (*śaṁs*–) praiseful speech. 25 2; 34.12; 35.2; 56.19. commendation. 25 3.

śak enable, give. II P. be able. II, V P. AO IPV शकतम् 67.5; 68.8; AO INJ आ शकः 20.9.

śakra' a (*śak*–) helpful, powerful. 20.9; 104.20, 21.

śa'kvarī f (f of *śa'kvan* from *śak*–) helpful. 33.4 (s. n.).

śagma' a (*śak*–) enabling, powerful. 54.3; 60.5; 97.6.

śa'cī f (*śak*–) power. 6.4; 67.5; 69.4; 92.2.

śata'bhuji a (*bhuj*–) having a hundred enjoyments. 15.14 (s. n.).

śata'mūti a (*śata'm ūti*) having a hundred favours. 21.8.

śata'yātu m name of Vasiṣṭha's descendant. 18.21 (one who is a match for a hundred Yātus).

śata'rcas a (*ṛcas* from *ṛc*–) having a hundred praises. 100.3.

śatóti a 68.3. s. *śata'mūti*.

śatrūy (denom from *śa'tru*) be inimical. PR PT शत्रूयन्तम् 20.3.

śad triumph. PF PT शाशदानाम् 98 4; शाशदानाम् 104.24.

śa'm n bliss. 6.2; 8 6 etc.

śamitṛ' m (*śam* to work) pious worker. 2.10 (s. n.).

śaraṇa' a (*śṛ* to shatter) protecting. 95.5; 101.2. n protection. 19.8.

śa'ru f (*śṛ* to shatter) arrow. 71.1; 85.2.

śa'rdha n (*śṛdh*–) powerful host. 56.8.

śa'rdhas n (*śṛdh*–) power. 44.5. powerful host. 59.7.

śa'vas n (*śū*–) strength. 21.9; 27.1 etc.

śavasāna' a (*śū*–) mighty. 93.2.

śa'viṣṭha a (sup of *śū*–) strongest. 21.5.

śáśvat a much, many. 1.3; 18.18; 19 1; 32 27; 93.6; 94.5; 101.6.

śā = śo sharpen. III. *ni* strike, sharpen. PR नि शिशाति 18.11; शिशीते 104.20; IPV शिशीहि 18.2; आ शिशीहि 16.6; नि शिशीहि 19.8; सं शिशाधि 104.19; नि शिशीतम् 104.1; PT नि शिशानाः 3.5 (s. n.); IPF नि अशिशात् 18.24; PPT नि शिताः 18.6.

śāktá m (*śak*–) teacher. 103.5.

śā'pa m floating dirt. 18.5 (s.n.).

śāśadāna s. *śad*–

śās guide, rule. II P. PF IPV उत् शशाधि 1.20,25.

śā's f (*śās*–) rule. 48.3.

śikṣ (DS of *śak*–) enable, give. PR OP शिक्षेयम् 32.19; IPV शिक्ष 27.2; 32.26; PT शिक्षन् 19.2; 20.7; 87.4; शिक्षमाणः 103 5; IPF अशिक्षतम् 83.8.

śithira' a (*śrath*–) loose. 45.2. n safe place. 71.5.

śiprín a (*śiprā* jaw) having good jaws. 25.3.

śiva a kind. 9.3; 18.7; 19.10; 22.9; 34.15; 50.4. n bliss. 73.4 (s.n.).

शृण्वन्तु 35.14; 44.5; CS श्रवयतम् 62.5; DS शुश्रूषमाणः 19.2; IPF अशृणोः 29.4; PF PT शुश्रुवांसा 70.5; AO अश्रोत् 33 5; SB श्रवत् 32.5; उप श्रवत् 95.4; IPV श्रुधि 22.4; 38.2; उप श्रुधि 32.1; श्रुतम् 62.5; 68.2,8; श्रोत (2nd plu.) 39.3; PPT श्रुतः 32.17; श्रुतम् 18.12.

śrútkarṇa a (*śru-*) having attentive ears. 32.5.

śrútya a (*śru-*) famous. 5.9.

śruṣ hear. PR PT श्रोषमाणा 7.6; 51.1.

śruṣṭi f (*śruṣ-*) willing attendance. 18.6,10; 40.1. *śruṣṭi'* adv (instru.) willingly. 39.4.

śruṣṭīván a (*śruṣṭi*) obedient. 73.3.

śrómata n (*śru-*) fame. 24.5.

śvas = *śuṣ* breathe. *ā* strengthen. PR PT आशुषाणासः 93.8.

śvit shine. AO अश्वित् 77.2.

śvityác a (*śviti ac* to go) white-robed. 33.1; 83.8.

saṁyát a (*sám yat-*) uninterrupted. 102.3.

saṁvárana n (*sám vṛ* to cover) enclosure. 3.2.

saṁvidāná a (*sám vid* to find) agreeing. 44.4.

saṁsád f (*sám sad-*) company. 4.3; 54.3.

sákhi m friend. 18.6; 19.10; 34 15; 55.1; 68.7; 88.6 etc.

sakhyá n (*sákhi*) friendship. 7.2; 18.12,21; 22.9; 54.2; 72.2; 82 8; 88.5.

sac cling to. I, III. PR सचावहै 88.5; सिषक्ति 70.2; 91.3; सचन्ते 5.5; 33.7; 61.5; 91.6; अभि सचन्ते 72.1; 90.5; IPV सिषक्तु 37.8; 97.3; अनु सश्चत (2nd plu.) 18.25; सचन्ताम् 104. 14; PT सश्चतः (accu. plu.) 97.4; IPF INJ सश्चत (3rd plu.) 2 .4; UN 90.3; सचन्त 5.4; 74.5; OP सक्षीमहि 39.6; 51.1; 54.3.

sa'cā adv (*sac-*) together with. 22.4; 81.2. (with loc.) 1.21,22; 32 2; 59.3; 93.8.

sajū'ḥ adv (*juṣ-*) together with. 34.15 (with loc.).

sajóṣa a (*juṣ-*) agreeing with. 34.23; 38 4; 48.4; 60.4.

sajóṣas a (*juṣ-*) agreeing with. 5.9; 10.4; 24.4; 72.2. adv 3.1.

sata's adv equally. 104 21.

satyá a (*sát*) unfailing. 17.5; 83.4,7; 90.5. truth. 35.12; 56.12.

satrā' adv indeed. 25.5; 31.12; 32.16; 93.5.

satrā'c a (*satrā' ac* to go) going together. 56.18; 100.1.

satrāsā'h a (*sah-*) all-overpowering. 20.3.

sátvan m fighter. 20.5.

sad sit. I P. PR आ नि षीदति 16.8; PT सीदन् 34.16; IPF INJ नि सीदत् 30.3; PF नि षेद 59.7; आ सेदुः 70.1; आ ससाद 4.5; 6.6; नि ससाद 15.2; उप सेदुः 33.9; AO आ असदः 11.2; असादि 7.5; UN नि सादि 73.2; INJ नि सदाम 1.11; परि सदाम 4.6; IPV नि सद 11.1; आ सदत 57.2; 59 6; आ सदताम् 42.5; आ सदतम् 91.4; आ सदतु 97.4; आ सदन्तु 2 8; 43.3; PT नि सदन्ता 70.3; FU PT परिषत्स्यम् 4.7; उपसद्याय 15.1; PPT सत्तः 42.2; 56.18.

sádam adv always. 2.3; 11.2; 41.7.

sádas n (*sad-*) seat. 85.3.

sadāsā' a (*sā'* from *san-*) always winning. 39.6.

sadhamā'd m (*sadhá mad-*) feast-companion. 18.7 (s. n.); 43.5; 76.4.

sadhamā'da m (*sadhá mad-*) sacrificial feast. 22.3; 32.1.

sadhástha n (*sadhá sthā-*) common home. 39.4; 60.3; 97.6.

san = *sā* win. VIII P. PR OP सनुयाम 25.5; PT सनन्तः 52.1; IPF

असन्वन् 18.1; PF PT ससवान् 87.2; AO OP सनेम 52.1; DS सिषासति 32.14,20; FU PT सनिष्यन् 100.1 (or PR PT of सनिष्य्).

sána a old. 19.6. s. *sanā't*.

sánavitta a (*vittá* from *vid* to find) found (so known) from old days. 42.2.

sanā't adv (abl of *sa'na*) from old days. 32.24; 56.5.

saní m (*san-*) acquisition. 79.5.

sanisy (*san-*) seek to win. PR PT सनिष्यन् 100.1.

saniṣyú a (*saniṣy-*) seeking to win. 94.6.

sánīḍa a (*nīḍá*) having a common home. 56.1.

sánemi adv (*nemí*) completely. 38.7; 56.9.

sap serve. I P. PR अभि सपन्ते 38.5; IPF असपन्त 83.8; AO INJ सीसपन्त 43.4.

saparyú a (*sapary* to worship) respectful. 2.4; 94.10.

sápti m (*sap-*) horse. 43.2.

sapra'thas a (*prath-*) extensive. 31.6; 77.2; 82.10.

sabā'dhas adv (*bādh-*) inspiringly. 8.1 (s.n.); 26.2; 53.1; 61.6; 94.5.

sama'd f (*mad-*) battle. 30.3; 34.6.

sama'dvan a (*sama'd*) seasoned fighter. 20.3.

sa'mana n (*sama'*) festive gathering. 2.5.

samanagā' a (*sa'mana gā-*) visitor of gatherings. 9.4 (s.n.).

sa'manta a (*sám a'nta*) adjoining. 80.1.

sa'manyu a (*manyú*) furious. 25.1.

sama'yā adv (instru. of *samā'*) equally. 66.15.

samarya' n (*sa'm ṛ-*) clash, battle. 19.2; 23.1.

samaryà a (*samara'*) belonging to battle. 70.6.

samaha adv (*sama*) equally. 89.3 (s.n.).

samitha' n (*sa'm i-*) battle. 83.9; 100.6.

samīka' n (*sám ac* to go) battle. 21.9.

samudra' m ocean. 6.7; 33.8; 35.13; 55.7; 68.7; 69.7; 70.2; 88.3; 95.2.

sa'mṛti f (*sa'm ṛ-*) clash, attack. 60.10.

samṛ'dh f (*sa'm ṛdh-*) prosperity. 103.5.

sambha'raṇa n (*sa'm bhṛ-*) collection. 25.2.

sayā'van a (*sa yā'van* from *yā-*) companion. f *sayā'varī* 31.8.

sayā'varī f s. *sayā'van*.

sa'rga m (*sṛj-*) release. 18.11. race-horse. 87.1.

sa'rvatāti f completeness. (s. on 39.1.) 18.19; 57.7.

savá m (*sū-*) instigation. 38.4.

sa'vana n (*su-*) pressing of Soma. 22.6.7; 23.5; 29.2; 32.6; 37.1; 69.6; 97.1.

saśca't m (*sac-*) rival. 97.4. s. *asaśca't*.

sas sleep. II P. PR IPV सस्तु 55.5; सस्तु 55.5.

sasava's (PF PT of *san-*) victorious. 87.2.

sasahva's a (PF PT of *sah-*) overpowerer. 92.4.

sasva'r adv secretly. 59.7; 60.10.

sasva'rtā (= *sasvár*) adv secretly. 58.5.

sah overpower. I. PR सहन्ते

60.10; PT सहसानम् 7.1; सहमानाय 46.1; सहन्ता 56.5; PF PT सहान् 12.2; ससहांसः 92.4; AO असहिष्ट 98.5; SB साह्याम 98.4; OP सह्यः 90.6; DS SB सीक्षन्त 60.11.

saha' a (*sah–*) overpowerer. 34.24.

sahávan a (*sah–*) overpowerer. 45.3.

sahavā'h a (*saha' vah–*) drawing together. 97.6.

sa'has n (*sah–*) overpowering strength. 6.5; 15.11 etc.

sahasāna' a (PR PT of *sah–*) overpowering. 7.1.

sahasāvan a (*sa'has vat*) powerful. 1.24; 4.6,9; 19.7 (s.n.); 43.5.

sahasya' a (*sa'has*) powerful. 1.5; 16.8; 42.6; 55.7.

saha'sravalśa a (*va'lśa*) having a thousand branches. 33.9.

sahasrasāva' m (*sāva'* from *su–*) sacrifice with a thousand pressings of Soma. 103.10

sa'huri a (*sah–*) overpowerer. 58.4.

sa'hūti f (*hū–*) common invitation. 27.4.

sahva's a (PF PT of *sah*) overpowerer. 12.2.

sā win. s. *san–*.

sā bind. IV. *ava* or *vi* unbind. PR IPV वि ष्यस्व 2.9; AO INJ अव सात 28.4.

sā'ḍhr m (*sah–*) overpowerer 56.23.

sāti f (*san–* = *sā*) acquisition, gain. 15.9; 21.7 etc.

sādh succeed, obtain. PR IPV CS साधयतम् 66.3; PR PT साधन् 34.8.

sānasí a (*san–*) winning. 93.2.

sāhvā'n nom. sing. of *sahva's*.

si bind. IX. PR सिनाति 84.2.

siṁhī' f lioness. 18.17.

sic pour. VI. PR IPV उद् सिञ्चध्वम् 16.11; PF सिषिचुः 33.13; PPT परिषिक्ता 24.2.

sidh drive. I P. PR सेधति 15.10.

sīm pronoun standing for nouns in all numbers and genders. 78.2; 93.7.

su press. V. PR सुनोति 32.6; सुन्वे 29.1; 97.1; सुन्विरे 32.4; IPV सुनोत 32.8; PF सुषाव 22.1; AO असावि 21.1.

succhardiṣṭama (*chardiṣ*) best giver of protection. 66.13.

suja'niman a (*ja'niman*) giver of good birth. 62.4; 100.4.

suda'kṣa a (*da'kṣa*) very skilful. 1.6; 2.3; 66.2.

suda'kṣiṇa a (*da'kṣiṇa*) having a good right hand. 32.3.

sudátra a (*dátra* gift, from *dā–*) liberal. 8.3; 34.22.

sudā'nu a (*dā'nu* gift, from *dā–*). 31.2; 59.10; 61.3; 66.5; 96.4.

sudā's m name of a king. 18.5,9,15,17,22,23,25; 19.3; 33.3; 83.1,4,6,7,8. a liberal. 19.6; 20 2; 25.3; 32.10, 53.3; 60.8,9; 64.3.

sudītí f (*dītí* from *dī–*) good brilliance. 1.21.

sudúgha a (*duh–*) easy to milk. 2.6; 18.1; 36.6; 43.4.

sudṛ'śīka a (*dṛ'śīka*) beautiful. 77.3.

sudrú a (*drú* tree) consisting of good wood. 32.20.

supṛ'kṣ a (*pṛ'kṣ*) abounding in good foods. 37.7.

supraticákṣa a having good observation. 1.2 (s. n.).

suprayā' a (*pra' yā–*) affording easy movement. 39.2.

suprāví' a (*prá av–*) very favourable (to gods). 66.5.

subhū' a (*bhū-*) well-built. 67.8.

subhójas a (*bhójas* from *bhuj-*) having good enjoyments. 92.3.

sumati f favour. 6.6; 18.3,20; 20.8; 24.6; 39.1; 41.4; 57.4,5; 59.4; 60.11; 70.5; 100.2. good hymn. 18.4; 31.10; 70.2.

suméka a (*méka* from *mac* to grind; s. *mecaka* and *Uṇādi* 5.37) well-shaped. 56.17; 87.3.

sumna' n (*mnā* = *man*) favour. 56.17; 66.13.

suyáma a (*yam-*) easy to control. 35.2.

suyávasa n (*yávasa*) good pasture. 18.4.

surabhí a (*rabh* to hold) pleasant to touch. 1.18.

suvitá n (*su i-*) well-being. 1.24; 2.6; 35.1; 66.15; 75.2; 79.3; 85.4; 91.2; 100.2.

suvidátra a (*dátra* from *dā-*) having good gifts. 91.6.

suvṛktí f (*vṛktí* from *vṛj-*) good hymn. 8.3; 24.2; 31.11; 36.2; 70.7; 83.9; 94.4; 96.1; 97.9.

suvéda a (*vid* to obtain) easy to obtain. 32.25.

suśákti f (*śákti*) light task. 32.21.

suśámī f (*śam* to toil) pious work. 16.2.

suśipra a (*śiprā* chin) having lovely chin. 24.4; 37.1.

suśéva a (*śéva* = *śivá* kind) very kind. 4.8; 7.3; 55.1; 97.3.

suṣaṇaná a (*sanana* from *san-*) easy to win. 12.3.

susvay (denom from *súṣvi-*) be liberal. IPF UN सुष्वयन्त 36.6.

súṣvitara a (*su-*) better presser of Soma. 19.1.

suhána a (*han-*) easy to kill. 25.5.

suhántu adv (*hántu* from *han-*) easy to kill. 19 4; 30.2.

sū generate. II A. urge, impel. VI P. PR सूते 101.3; SB सुवाति 40.1; 66.4; IPV नि सुवन्तु 50.3; PT प्र सुवन्ती 77.1; आ सुवानः 38.2; PF ससूव 20.5; AO INJ आ साविषत् 45.3; PPT प्र सूताः 63.4.

sūd (= *svad*) sweeten. PR स्वदन्ति 2.2 (s.n.); SB CS सूदयाति 7.2,10; IPV CS सूदय 16.9; PF SB सुषूदः 1.20.

sū'da m sweetener, i. e. cloud. 36.3 (s. n.).

sūna'ri a (*nṛ'*) kind. 81.1 (f of *sūna'ra*).

sūnṛ'tā f (*sū-nṛ'-tā*) kindness. 37.3; 57.6; 67.9; 76.7; 79.5.

sūnṛ'tāvat a (*sūnṛ'tā*) kind. 74.2; 81.6.

sū'r s. *svàr*.

sū'ra m sun. 3.6; 45.2; 63.5; 65.1; 66.4,7,12.

sū'ri m patron. 1.23,24; 16.7; 66.13 etc.

sūrmí f (*sṛ-*) rising flame. 1.2 (s. n.).

sṛ flow. I. *pra'* extend. III P. PR IPV प्र सिस्रतम् 62.5; PF प्र सस्रे 95.1; वि सस्रे 36.1; सस्रुः 90.4; 101.4.

sṛj release. VI. PR उद् सृजते 81.2; IPV सृज 86.5; अव सृज 2.10; 86.5; PT वि सृजानः 38.2; PF उप ससृजे 18.4; वि ससृजे 36.1; PT ससृजानः 8.2; IPF INJ सृजत् 104.20; PPT सृष्टः 87.1; सृष्टा 3.4; अव सृष्टा 46.3.

sétu m (*si-*) bond. 65.3.

setṛ' m (*si-*) binder. 84.2.

sénya m (*sénā*) commander. 30.2 (s. n.).

sotṛ' m (*su-*) presser. 22.1; 92.2.

somamā'd a (*mad-*) rejoicing in Soma. 21.2.

sómaśita a (*śā-*) whetted by Soma. 104.19.

somasút m (*su-*) presser of Soma. 68.4; 93.5.
sómasuti f (*su-*) pressing of Soma. 93.6.
somya' a (*sóma*) belonging to Soma. 59.6; 74.2.
saúbhaga n (*subha'ga*) good fortune. 3.10; 21.8; 75.2.
saumanasa' n (*suma'nas*) grace, pleasure. 93.6.
sauśravasa' n (*śra'vas*) high fame. 98.4.
skand leap. I P. IPF UN कनिष्कन् (3rd sing.) 103.4; PPT स्कन्नम् 33.11.
sku cover, oppose. s. *a'prati-ṣkuta* 32.6.
stabh (= *stambh*) support. IX P. IPF उद् अस्तभ्ना: 99.2; वि अस्तभ्ना: 99.3; PF वि तस्तम्भ 86.1.
starī' f barren cow. 23.4; 68.8; 101.3.
stava'tha m (*stu-*) praise. 1.8.
stāmú m (*stu-*) singer. 20.9.
sti m home. 19.11.
stipā' m (*sti*) defender of homes. 66.3.
stiyā f stagnant waters. 5.2.
stu praise. II. PR स्तवे (PS) 12.2; SB स्तवन्त 30.4; PT स्तुवत: 33.5; स्तुवते (dative) 97.10; स्तुवाना 96.3; स्तुवान: 36.5; स्तवाना: 62.3; स्तवमान: 19.11; IPF UN स्तौत् 42.6; PF PT तुष्टुवांस: 76.6; तुष्टुवाना: 51.3; AO SB उप स्तोषाम 2.2; INF स्तवध्यै 37.1,8; PPT स्तुत: 23.6; 38.3; स्तुतास: 57.6,7; स्तुतस्य 56.15; उपस्तुत: 27.3; अभिष्टुते 39.7.
stū'pa m summit. 2.1.
stṛ scatter, overthrow. IX P. PR IPV स्तृणीत 43.2; स्तृणीताम् 17.1; AO नि अस्तर् 18.11.
stha'vira a (*sthā-*) strong. 24.4, 67.4; 93.2; 100.3.
sthā stand. I. PR IPV उद् तिष्ठ 38.2; वि तिष्ठध्वम् 104.18; PT उद् तिष्ठन् 33.1; PF उप तस्थु: 6.6; वि तस्थु: 91.3; तस्थु: 101.4; अभि तस्थौ 8.4; PT तस्थिवांसम् 89.4; तस्थुष: (gen.) 32.22; 66.15; 101.6; AO अस्थात् 70.1; वि अस्थात् 3.2; आ अस्थात् 78.4; उद् अस्थात् 16.3; 77.2; प्र अस्थात् 92.2; अस्थु: 43.2; उद् अस्थु: 60.4; उप अस्थु: 23.3; 83.3; प्र अस्थु: 68.2; वि अस्थु: 75.3; UN अव स्थात् 87.6; उप स्थु: 18.3; OP उप स्थेयाम 95.5; IPV अभि प्र स्थात 34.5; PPT प्रस्थितान् 98.2; परिष्ठिता: 21.3.
sthātṛ' n (*sthā-*) immovable world. 60.2.
sthā'na n (*sthā-*) place. 70.1,3.
sthira' a (*sthā-*) firm. 56.7.
snú = *sā'nu* n summit. 88.3.
spa'ś m (*spaś* = *paś-*) spy. 61.3; 87.3.
spārha' a (*spṛh-*) enviable. 15.5; 56.21; 58.3; 59.6; 72.1; 81.3; 84.3.
spṛ save, defend. V P. AO UN नि: स्पर्तन् 71.5.
spṛdh contend. I A. PR स्पर्धन्ते 85.2; PT स्पर्धमाने 93.5; PF पस्पृधाते 104.12; PT पस्पृधानास: 18.3; AO अस्पृधन् 56.3.
spṛ'dh f (*spṛdh-*) battle. 82.9.
spṛś touch. VI P. PR IPV उप स्पृश 2.1.
spṛh long for. X. FU PS PT स्पृहयाय्य: 4.9.
spṛhayā'yya a (s. *spṛh-*) enviable. 4.9.
sphur burst, break. VI P. PR PT प्र स्फुरन् 89.2.
sma'd PCL together. 3.8.
sma'diṣṭa a (*sma'd iṣṭa'* from *is* to urge) urged together. 87.3.
sma'ddiṣṭi a (*sma'd diṣṭí* from *diś-*; Bv. cd.) trained together. 18.23.
smṛ remember. PR IPV प्रति स्मरेथाम् 104.7.
syū'magabhasti a (*syū'man* from *siv* to sew *ga'bhasti*) having the reins as its guiding hand. 71.3.

syonaśi' a (*syona'* from *siv* to sew, woven, soft) reclining on a soft couch. 42.4.

srakti f angle, side. 18.17.

sra'kva n jaw. 55.2.

srava't f (*sru-*) river. 18.24; 67.8.

sridh fail, go astray. s. *a'sredhat* 59.6.

srídh f obstruction. (*sridh-*) 81.6.

sriv fail, go astray. PR CS PT स्रेवयन्त: 18.8.

sru flow. I. PR स्रवन्ति 49.2; INF स्रवितवै 21.3.

svác a (*sú ac* to go) gracefully moving. 10.3; 56.16.

sva'janman a born from oneself. 1.12.

sva'tavas a (*ta'vas*) self-strong. 59.11.

svad sweeten. I. PR स्वदन्ति 2.2 (s. n.).

svadhā' f will, inclination. 8.3; 35.3; 47.3; 56.13; 78.4; 104.9.

svadhā'vat a self-willed. 20.1; 37.2; 86.4,8; 88.5.

svadhā'van a self-willed. (f *svadhā'vari*) 31.7; 46.1.

sva'dhiti f hatchet. 3.9.

svadhvara' n (plu. *su adhvarā*) good sacrifice. 17.3,4. a offerer of good sacrifices. 16.1.

svana's = *svana'* sound. s. *vā'ta-svanas* 56.3 (s. n.).

svanīka a (*a'nīka*) having a good front. 1.23; 3.6.

svap sleep. I P. PR IPV नि स्वप 55.2, 3,4; CS स्वापयामसि 55.8; नि स्वापयामसि 55.7; IPF CS नि अस्वापय: 19.4; PF नि षुषुपु: 18.14.

svápas a (*ápas*) good artist. 88.4.

svapivāta a (*ápivāta* from *ápi van-*) deeply loved. 46.3.

svapū' a (*sva pū-*) self-purifying. 56.3.

svabhiṣṭi a (*abhiṣṭi*) offering good help. 101.2.

svàr n sun. 44.1; 69.4 (*sū'raḥ* geni.). sunlight. 66.9 (s. n.).

sva'ru m sacrificial post. 35.7.

svarka' a (*arka'*) deserving good hymns. 35.9; 38.7.

svardr̥'ś (*svàr*) one who looks like or on the sun. 32.22; 37.2 (s. n.); 58.2; 83.2.

svaryà a (*svar* to sound) roaring. 104.4.

svarṣā' a (*svàr ṣā* from *san-*) winner of sun's light. 97.7.

svādhī' a (*ādhi'* from *dhī-*) having pious thoughts. 2.5.

svābhū' a (*ābhū'* from *bhū-*) faithful. 30.4.

svāveśá a (*āveśa* from *ā' viś-*) easy of entrance. 54.1; 97.7.

svid perspire. IV P, I A. PR PT सिष्विदाना: 103.8.

han kill, strike. II, I. PR हंसि 19.4; 22.2; हन्ति 58.4; 85.3; 104.12,13; हथ: 99.5; सं हन्म: 55.6; जिघ्नते 83.9; IPV जहि 25.3; 104.22; हतम् 83.1; 93.5; 94 12; 104.7; हन्तन 59.8; हन्तु 104 16; घ्नन्तु 104.17; अभि जहि 104.19; नि जहि 18.18; PT घ्नन्त: 92.4; IPF अहन् 19.5; UN हन् 9.6; PF जघान 18.17; 20.3; वि जघान 21.4; जघन्थ 18.20; 21.6; जघ्नुः 99.4; PT जघन्वान् 23 3; DS जिघांससि 86 4; अभि जिघांसति 59.8; PR SB सम् हनन्त 56.22.

ha'nman n (*han-*) weapon. 59.8; 94.12.

ha'ya m (*hi-*) horse. 74.4.

harmya' n mansion. 55.6; 76.2.

harmyeṣṭhā' n (*harmya' sthā-*) living in mansions. 56.16.

havira'dya n (*havis a'dya* from *ad-*) eatable offering. 11.5.

havirma'thi a (*ma'thi* from *math* to crush) destroyer of offerings. 104.21.

ha'vīman m (*hū-*) call. 56.15; 83.4.

ha'vya a (*hū-*) fit to be called. 22.7; 30.2; 32.24; 38.1.

havya' n (*hu-*) offering. 1 23; 4.1; 39.6; 84.1 etc.

havya'juṣṭi f (*júṣṭi*) acceptance of offering. 65.4.

hā abandon. III. PR OP PS नि हीयताम् 104.10; PT जहती: 5.3; PF जहु: 18.15; 68.7.

hā go. III A. *ánu* concede. PR अप जिहीते 71.1; IPV अनु जिहाताम् 34.24; PT सम् जिहानम् 33.10.

hi impel. V. PR हिनोमि 56.12; परि हिनोमि 104.6; प्र हिषे (1st sing.) 7.1; हिनोति 104.13; हिन्वन्ति 6.2; IPV हिनोत 34.5,6; PT हिन्वान: 10.1; FU PS PT हेत्व: 43.2; AO अहेम 73.3.

hiraṇya'ya a (*híraṇya*) golden. 38.1; 45.2; 69.1; 87.5.

hiraṇyayā' f (*hiraṇyay* denom) desire for gold. 66.8.

hiraṇyayú a (*hiraṇyay* denom) desirous of gold. 31.3.

hīḍ dislike. PF जिहीडिरे 58.5; PPT हीडितस्य 46.4.

hu offer. III. PR आ जुहोमि 1.23; OP जुहुयाम 1 17; IPV जुहुत 15.1; जुहोत 47.3; 102.3; जुहोतन 98.1; PT जुह्वत् 85.1; जुह्वाना: 95.5; आ जुह्वाना: 2.4.

hū (=ह्वे) call. I, III, VI. PR ह्वयामि 34.8; हुवे 32.3; 42 2; 44.1; 56.10; 61.6; 67.4; आ हुवे 16.1; प्रति हुवे 65 1; ह्वयामहे 32.23; 41.1; 82.4; 83.9; 94.6; 96.4; हवन्ते 22.6; 56.18; 73.1; हवन्ते 26.2; 27.1; 30.2; 69.6; 74.1; 82.9: 83.6; OP हुवेम 41.1,2; 44 2; 71 1; 90.7; 97.5; PT हुवान: 30.3; आ हुवान; 7.3; हूयमाना 68.8; INT जोहवीमि 29.4; 93.1; जोहवीति 38.6; 41 5; आ जोहवीमि 56.18; INT SB जोहुवन्त 21.7; INT PT जोहुवतो 24.2; जोहुवानान् 28.3; जोहुवत: (nom. plu.) 93.3; INT IPF अजोहवु: 94.10; IPF INJ वि हवन्त 28 1; PF जुहाव 21.8; AO अह्वे 74.1.

hṛ carry, lead. I. PR वि हरन्ते 104.9.

hṛ be angry. IX A. PR हृणीषे 104.14; हृणीते 86.3.

hṛṣ be eager. I A. PR PT INT जर्हृषाण: 21.4.

héḍa n (*hīḍ-*) disfavour. 62.4.

héḍas n (*hīḍ-*) disfavour. 84.2.

hétva a fiery. (s. *hi-*) 43.2.

hema'n n (*hi-*) spirit, zeal. s. *āśuhéman* 47.2.

hótrā f (*hu-*) offering. 60.9.

hótrā f (*hū-*) invokation. 104.6.

hvṛ be crooked, injure. III. AO INJ जुहुर: 4.4; जुहुर्था: 1.19.

GENERAL INDEX

N. B. Only important points referred to in the notes are included in this Index; the two figure references indicate the hymn and the stanza from this Maṇḍala, except when otherwise specified. The references are not exhaustive. The order followed is that of English alphabet.

INDEX OF DEITIES

देवतासूची

देवताद्वन्द्वानि

INDEX OF METRES

ADDITIONS AND CORRECTIONS

A. *Additions*

P. ix line 4 from the bottom :	Add	'in Av. 4. 9. 7*b*' after 'also found'.
P. 37, 13.3 (Trans.) :	,,	'Agni' before 'Vaiśvānara'.
P. 50, Note on v. 12 :	,,	at the end : '*tvāyánto yé* constitutes the subsidiary clause : *ámadan* is accented as it begins a sentence'.
P. 122, Note on v. 3, l. 5 :	,,	'as in translation' after '*práti váram*'.
P. 147, Note on v. 3, l. 9 :	,,	'Cf. 1.123.9cd' after '*samānám dhā́ma*'.
P. 217, Note on v. 1, l. 6 :	,,	'and 10.117. 3*ab*' after '4.4.7*abc*'.

B. *Corrections*

Text,	p. 6, 4.10*d* :	Read	स्दा॑	for	सदा
,,	p. 9, 9.6*d* :	,,	सदा॑	,,	सदा
,,	p. 48, 62.1c :	,,	दि॒वा	,,	दिवा
,,	p. 65, 87.2a :	,,	ने॒	,,	त॒
,,	p. 65, 87.5b :	,,	षड्वि॑धानाः	,,	षडि॑धानाः
Trans.	p. 4, 1.5 (Note, l. 2) :	,,	*yā́van*	,,	*yávan*
,,	p. 19, 4.7 (Note, l. 3) :	,,	1.11	,,	1.12
,,	p. 32, 9.6 (Note, l. 12) :	,,	'kinds'	,,	'kind'
,,	p. 55, 19.6 (Note, l. 1) :	,,	'the'	,,	'ihe'
,,	p. 60, 21.6 (Trans., l. 3) :	,,	'may ever find'	,,	'has ever found'
,,	p. 63, 23.4 (Note, l. 8) :	,,	'swelling'	,,	'welling'
,,	p. 74, 30.4 (Note, l. 4) :	,,	54.2	,,	54.1
,,	p. 77, 32.6 (Note, l. 2) :	,,	*sunóti ā́*	,,	*sunóti á*
,,	p. 90, 34.13 (Note, l. 1) :	,,	*raph*	,,	*raf*
,,	p. 98, 37.3 (Note, l. 2) :	,,	32.21	,,	32.2
,,	p. 109, 43.2 (Note, l. 3) :	,,	'the poet'	,,	'he poet'
,,	p. 149, 65.2 (Note, l. 7) :	,,	*dyā́vā-bhū́mī*	,,	*dyā́va-bhū́mī*
,,	p. 162, 70.3 (Note, l. 3) :	,,	'visiting'	,,	'visting'.
,,	p. 184, 83.9 (Note, l. 1)	,,	Note on *páriyatta* on v. 8		
,,	p. 201, 92.2 (Note, l. 6):	,,	'construe'	for	'constrne'
,,	p. 203, 93.4 (Note, l. 3):	,,	*ávas*	,,	*ávās*
,,	p. 206, 94.12 (Note, l. 7) :	,,	96.3	,,	95.3
,,	p. 207, 95.2 (Note, l. 10) :	,,	5.3	,,	4.3
	p. 209, 96 2 (Note, l. 12) :	,,	5.3	,,	4.3